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INYUVESI YAKWAZULU-NATALI

IDENTITY RECONSTRUCTION OF BLACK AFRICAN LEARNERS IN A MUSLIM PRIMARY SCHOOL

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SUPERVISOR'S STATEMENT

This dissertation is submitted with my approval

Dr. Ncamisile P. Mthiyane ─ Supervisor

DEDICATION

This dissertation is dedicated to my dear Mother Olga Jabulisiwe Dimba and my late father, Welcome Mduduzi Ngcobo, for your passion about education and inspiration which you instilled in me to achieve in the field of education. My father supported and celebrated my every success in life. He would be the happiest father today.

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ABSTRACT

The overarching objective of this study is to explore and understand how Black African Learners (BAL) reconstruct their identity and how this influences their lives. Learner identity 'reconstruction' is still under-researched, especially in Muslim schools. This is supported in literature, where it is highlighted that regarding learner identity studies, the becoming and changing process is either neglected or not ascribed much significance (Lundgren & Scheckle, 2019, Kerr, Dean & Crowe, 2019). The rationale for conducting this study is mainly rooted in my personal experiences and observations as a teaching practice assessor, an employee in one of the higher education institutions in KwaZulu-Natal, Durban.

The framework that underpinned this study was Social Identity Theory (SIT) by Henri Tajfel (1974). This theory assisted me in exposing what learners think and how they interpret their educational experiences, which include what they see and how they feel about multiple realities in their school, across, within, and between cross-cultural and post-disciplinary boundaries, as proposed by Wilber (2005) and Marquis (2007). An interpretivist paradigm and qualitative case study was adopted. One Muslim Primary School (MPS) and five learner participants were purposely selected. Data was generated utilising written narratives, semi-structured one-on-one interviews, and focus groups discussions where these were transcribed and thematically analysed.

The findings of the study revealed that identity reconstruction of BAL in MPS represent a lever that can perpetuate or decrease inequality; depending on how it is philosophically interpreted. Immigration was viewed as one of the precursors for identity reconstruction sparked by immigration of BAL families from other parts of the continent into South Africa. Furthermore, BAL encounter a wide range of experiences that incorporate more painful, positive, and even contradictory, perceptions about self. The study concludes that identity reconstruction in an MPS ought not to be framed by foreign conceptions, but should rather be anchored in local, indigenous knowledge systems and practices. Instead, BAL should build up their Black African dignity and reclaim African-Muslimcentric identity; something to look forward to as democracy matures in South Africa, as BAL individually and uniquely reconstruct their identity.

ACRONYMS AND ABBREVIATIONS USED IN THE STUDY

BAL	Black African Learners
DBE	Department of Basic Education
DoE	Department of Education
GD	Focus Group Discussion
MPS	Muslim Primary School
PWB	Personal Well-Being
SIT	Social Identity Theory
TP	Teaching Practice
UNESCO	United Educational Scientific and Cultural Organization

GLOSSARY OF MUSLIM TERMS

TERM	MEANING
Addaba	Refine, discipline, punish and chastise
Allah	Muslim God
Apa	Islamic studies teacher
Hijab	Clothing Muslim women wear in public. It is generally loose fitting and includes a head covering
Jumaat Khana	Muslim prayer room
Jumah	Friday congregational prayer, Muslim weekly worship service
Masjid	Muslim place of worship
Quran	Islam`s scripture sometimes spelled Koran
Salah	Muslim prayer
Salaam	Peace
Shahaadah	Principle of faith
Ta"lim	Instruct, teach, school, educate
Tarbiyyah	Nurture, bear, feed, foster, increase, mature, produce
Zakaath	Muslim feeding scheme

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CHAPTER ONE ORIENTATION TO THE STUDY

1.1 Introduction

This chapter introduces my study, which explored how the identity of Black African learners is (re)constructed in a Muslim Primary School, and how this influences their lives. I discussed the background to the study, then the problem statement, as well as the purpose and rationale for conducting the study. Critical questions to be answered and research objectives are outlined before the discussion of the significance of this study was explained. Additionally, I discuss the key concepts underpinning the study and its delimitations. I conclude with the chapter summary, followed by the introduction of the preceding chapter which deals with the literature reviewed and the theoretical framework underpinning the study.

1.2 Background to the study

Following the advent of South Africa's democracy in 1994, there were substantive changes in the South African education system. Chikoko (2018) concurs that the dawn of democracy was a period of transformation and hope for all round improvement of the education system. Barksdale and Abraham (2021) contend that while the education system imposed racial division during apartheid, in post-apartheid South African schools' education reconstructs learners' identities. In printed and social media there are reports on decolonisation of the educational system, Eloff and Swart (2018) also affirm that identity (re)construction of learners has received significant attention over the past decade in a manner that deconstructs racism, division and isolation amongst learners (Adhikari, 2009). Just as Kerr, Deane and Crowe (2019) define identity (re)construction as awareness of sense of self, strength and limitations became a resource for recovery.

From a socio-cultural perspective, learner identity is (re)constructed in relation to others, including particular schools, teachers, and learners. As Waham and Othman (2019, p.1) posit, identity exists between disciplines, in an epistemological and ontological "trans-space" and restores itself for the investigation of multiple identities.

In contrast, understanding identity (re)construction in education requires an exploring process of meaning and lifestyle choice in which young people engage (Torney, 2006). The view expressed by Torney is corroborated by literature that BAL in South Africa differs in terms of their origins, motivations, belief systems, customs, and practices from the Muslim (Gopal, Khan & Singh, 2014). Isilow (2020) ascertains that 3% of the total South Africa population (approximately 60 million) is made up of Muslims, of which 1,9 % reside in Western Cape, Gauteng and KwaZulu-Natal.

This resulted in South Africa adopting robust legislative and policy frameworks such as South Africa's Education White Paper 6, Special Needs Education: Building an Inclusive Education and Training System in 2001 to promote inclusive education. As we know that over the past decades, the issue of identity has been the source of deep suffering and ultimately, liberation. Therefore, inclusivity has been an appropriate vehicle to transform the complexity of human identity within the education context, responding to segregation policies that promoted separation and specific treatment of learners according to their race (Field, 2001). Additionally, one of the ways which can help to deconstruct the identity of learners from stigmatisation, discriminatory attitudes; and offering an effective and productive education service is through practising inclusive education for all (DoE, 2001).

From the global perspective, the Universal Declaration of Human Rights of 1948 indicates: "Education ensures all people gain freedom, equality, and dignity" (Nayar, 2019, p. vii). This is supported by other scholars who assert that schools with an inclusive approach are effective in eradicating disparities and rebuilding inclusive society and education (Pollard et al., 2014). It is further supported by the Salamanca Statement, which concluded that inclusive schools offer less costly education, and effectively respond to benefit the diverse needs of all children (UNESCO, 1994). Other policies that give critical attention between inclusive education and learners' identity include: - the South African Constitution (Act 10 8 of 1996); and the United Nations Convention on the Rights of the Child, adopted in 1989, the Bill of Rights, and SASA.

Primarily, the goal of the abovementioned resolutions is to improve the standards of life and identity of the learners through ensuring that their service delivery rights of citizenship, are respected which results in enabling them to fully participate in the country's developmental programmes. The significance ascribed to the Citizen Rights

of Children (CRC) is that all children have the right to quality education, safety, good health, growth and development so that they can reach maximum capacity and contribute constructively to society (UNESCO, 2008). With that in mind and understanding, Phahlamohlaka (2017) highlights the fact that these educational policies encompass more learners that were previously separated by identity issues in the education system, signifying that the policies were the intervention approach of meaningfully reconstructing learners' lives. Moreover, dismantling of the South African apartheid system and adoption of new policies led to availability and accessibility of education to Black African learners in historically separate White, Coloured, and Indian-Muslim schools. In other words, the identity of learners that was divided into invisible sections was restored, reconstructed, and encouraged learners' full participation in all classroom activities, which encompassed: - learning how to be, how to know, how to interact with one another, and how to behave in a multicultural, multilingual, and the multiple self-schools. To illustrate, Section 24 about environment entrenched in the Bill of Rights states that learners have a right to be in an environment which is harmless and uncontaminated where education is reasonably practicable (Department of Education, 1998). This reveals that one of the forces that destined Black African learners (BAL) in Muslim schools be equipped with respectable infrastructure, which includes toilets, water sources, well-furnished classrooms, and an eco-friendly atmosphere, all adding to a conducive education and training (Joubert & Schubert, 2016) environment.

Ambrosio (2018) agrees with Phahlamohlaka, as he posits that inclusion of previously marginalised Black African learners (BAL) to former Model C schools is of significance in positively (re)constructing their socio-economic identities. Since not everyone is familiar with the educational ideals in South Africa, Model C schools refer to former White schools that were located in White areas, equipped with educational resources such as libraries, laboratories, sports fields and open space classrooms. These schools were established in the 1980s and early 1990s by the apartheid government and were only reserved for White learners who receive a high state subsidy, while some of the staff salaries were paid on the state scale (Kanyopa, 2018).The DBE thus supported by stating that former Model C schools must have the capacity to respond to the demands of all learners, such as those who live with substantial disability, those

who are socially underprivileged, from minority cultural backgrounds and other barriers to learning (DBE, 2010). The insight I am attaining is that schools are mandated to create an inclusive, learner-friendly environment that enables Black African learners' identity to be (re)constructed with skills that shape their understanding of self-worth, rather than just adopting what others are doing.

Mweli (2018) in his article Azibuye Izilimi Zomdabu (Bring back African languages) identifies a need for a decolonising approach in the South African education system where the South African Language in Education Policy encourages English to be the medium of instruction to many African learners. Mweli (2018) maintains that the English language instils non-African perceptions, norms and values to African learners. Given the case, the exposure to multilingualism does not diminish African learners' identity, (re)constructs their worldviews and core values but I view it as a broader, more transformative approach that removes barriers. In addition, it inspires change and encourages learners to make sense of their lives and school in its diversity. This view concurs with Black (2018) who advocates that learners develop new roles, identities and relationships.

Lundgren and Scheckle (2019) suggest that in speaking another language, learners take up the position of power as they use the language as a means of communication to gain skills and "organising and reorganising a sense of who they are and engaged in identity (re)construction and negotiation" (Oguejiofer & Ezenwa-Ohaeto, 2015, p. 12). It is further supported by Capobianco (2019) who asserts that identity does not reconstruct in a vacuum. Capobianco (2019) suggests that identity (re)construction is conditioned by diverse variables that implicate how learners conceive themselves.

1.3 Problem statement

There is a danger that transformation measures in South Africa could deviate from the democratic principles espoused in the Constitution of South Africa. The preceding idea suggests it is the right of any child to learn in any private or public school of his/her choice irrespective of race, colour, ethnicity, sex, age, gender, religion, disability, belief, culture, language and birth. This means there are experiences, opportunities and expectations which have been made by the Department of Education to the generation of post 1994 era. The South African Constitution (Act No. 108 of 1996) indicates that all children have freedom of choice in educational institutions. However, Pollard et al. (2014) illuminate that private schools reinforce advantages for the children of parents who can afford their fees.

Additionally, Ramrathan, Grange and Higgs (2017) argue that the rich schools have access to unlimited resources and are rendered as a market-controlled commodity. In contrast, Black African schools and learners are trapped in cyclic poverty and vulnerability. The option is to reposition themselves by attending former White, Indian, Coloured and Indian-Muslim schools. This proves that schools in the South African education system complied to the post-apartheid transformation agenda. However, compliance is not complete because there is limited number of Whites and Muslim-spacing. Indian children who go to schools which were predominated by Blacks while mostly Black and Coloured learners attend isolated former Coloured, Muslim-Indian and White schools (Fataar, 1997). At present in South Africa, Black African learners do not have a multicultural experiences on their campuses – the movement is only one-sided. It also reflects South African schools as being in line with international standards of education, building and implementing policy of Inclusive Education and Training System in (2001) in a wider context. As a result, inclusive education practices are perceived as the most effective way in deconstructing the identity of learners from stigmatization, discriminatory attitudes; and offering effective and productive education services. The South African perspective on inclusion is that: all learners must have access to schools despite the conditions they live with such as physical, intellectual, social, emotional, linguistic and geographical backgrounds (Engelbrecht, et al., 2007).

However, although it is clearly stated how transformed education system is expected namely: in the Constitution, the Bill of Rights (108 of 1996), the South African Schools' Act (84 of 1996) and inclusion (White paper 6, 2001), the barriers to contextual challenges in education still prevail. Mainly the new structures of transformation further embed inequality where all these policies are disregarded and not fully implemented. Some schools especially those in rural and township communities are the ones who have BAL who flood into former Model C and Muslim schools. Joubert and Schubert (2016) assert that education does not exist in a vacuum but is intertwined with socio-economic, cultural and political attributes of the society it serves.

It is therefore acknowledged that the socio-cultural differences and languages that are used in schools especially in the MPS, might present complexities on how the identity of BAL in an MPS is deconstructed and reconstructed in everyday life through the medium of English, not to mention the Muslim language which is Arabic. For instance, the retention of the Muslim culture and preservation of Islamic language in an MPS may automatically surface the material and symbolic exclusion of Black African learners to Muslims' spaces of learning.

On that basis, Engelbrecht and Green (2007) indicate that inclusion of all learners in schools can only be realised once basic barriers to learning and development are well resolved. However, the profile of South African schools is characterised by a multitude of identities and each school responds uniquely to its diverse learner population (Dawson, 2007). It is evident from Alkhatib et al.'s (2021) insight that now identities are regarded as the project of construction, deconstruction and (re)construction in the context of multiple and shifting collectivism and relationships. Therefore, the study sought to explore and understand how BAL reconstruct their identity in MPS and how this influences their lives.

1.4 Purpose and rationale of the study

The Black African learners go to Muslim schools and may develop a strong Muslim Identity. The purpose of the study is to understand the identity (re)construction of Black African learners in a Muslim Primary School. Within this context, this study motivated me to explore how the identity of BAL is (re)constructed in its full complexity. I have served the education fraternity in both deep rural and urban schools for twenty years. I have served as a teacher and acting Head of Department (HOD) of Social Science and Humanities in a former Indian Secondary School, South of Durban. Prior to that, I was a teacher at a disadvantaged, dysfunctional deep rural high school, in uMbumbulu, KwaZulu-Natal Province.

To reiterate, in South Africa, Model C schools refer to former White schools that were located in White areas, equipped with educational resources such as libraries, laboratories, sports fields and open space classrooms. These schools were established in the 1980s and early 1990s by the apartheid government and were only reserved for White learners who receive a high state subsidy, while some of the staff salaries were paid on the state scale (Kanyopa, 2018). In the year 2015, I officially resigned as a teacher, from Department of Education. In 2017, I studied as a full-time student at the University of KwaZulu-Natal and studied Honours of Education specialising in educational psychology. I then got a one-month contract to work in a public Higher Institution of Education, as a teaching practice (TP) assessor for student teachers enrolled for Postgraduate Certificate in Education (PGCE). In 2019, I got an eight-months contract to work in a private Higher Institution of Education, as a TP assessor for 2nd and 3rd year Bachelor of Education student teachers. Being a TP assessor exposed me to different schools, for example, former Model C Primary Schools in the South of Durban, and primary and high schools in Black townships of North and South Durban.

From a personal perspective, I learned and observed factors from these collective schools, that may have dented Black African learners' identity. They are as follows:

I learned that Black African learners' identity is not permanent, but continuously negotiated, constructed and reconstructed.

I observed learners, particularly Black African learners, are carrying the 'double burden', of being confined to apartheid schools riddled with historical neglect, on the other hand, they have to cope with the struggle of their chaotic and disrupted families where resources to nurture them are limited.

I observed that public schools which are in large towns have better facilities and the education they offer is still of a high standard.

I also observed from schools I served over the years that Black African learners who come from single-headed households, particularly their mothers, suffer huge emotional stress. As a result, mothers are unable to provide Black African learners with emotional and psychological support.

Furthermore, I observed that learners' identity and educational inputs are being weakened and wasted by sexual violence, teenage pregnancy, drugs, crime, and gang violence.

Lastly, I noticed the identity of most Black African learners who attend former Model C schools, are well (re)constructed with skills that shape their understanding of self-worth than those Black African learners in historically disadvantaged schools.

Hence, Teng (2019) proclaims that identity is thus not perceived as a single identity but is multi-framed and has different roles that a person may embrace in one context. Teng's perspective was supported by Booysen (2016), who shared that Afro-Caribbean philosopher and revolutionary by the name of Frantz Fanon, once said, Black man cannot exist in seclusion but exist in relation to other context. This reminds me of our African moral philosophy of 'Ubuntu' which means 'I am because you are, you are because I am'. This is a capacity in African culture to express harmony, dignity and humanity, in the interest of (re)constructing learners' identity with justice.

It has been mostly in the context of being a TP assessor in one of the Muslim Primary Schools that I realise a need to explore how the identity of Black African learners is (re)constructed in a Muslim Primary School. To highlight the case of the school, in 2019 the 2nd year student teacher was allocated in a Muslim Primary School for her teaching practice. One of the stipulated rules is that the student teachers had to first

share strengths and challenges with the TP assessor, before the formal assessment commenced. The student teacher reported that:

Beneath the Muslim school uniform, there are not only Muslim learners, but also Black African learners. Poor socio-economic backgrounds influence Black African learners' presence in the school. Other than quality education, which the Muslim school offers, it also addresses socio-economic deprivation (poverty) that some Muslim, non-Muslim Indians, and Black African learners, are experiencing daily.

After I received the background overview of the class from the student, formal assessment proceeded to the class. The distinct features I discovered of the Muslim school, compared to other non-Muslim Primary Schools I had visited, is that I was greeted by all learners, both Muslim and Black African learners, in the Muslim language called Arabic. The learners greeted as follows:

In Arabic*: Asalaamualaikum* (in English, it means "peace and blessings be with you").

Response of a teacher is supposed to be: *Wa'alaikumsalaam* or *Salaams.*

(In English it means "and with you").

I was unable to respond in Arabic because I only speak the isiZulu and English languages. However, the mentor for the student teacher (class teacher) intervened. She quickly wrote down how to reciprocate in Arabic. I then responded, although, without the flawless Muslim accent. The key point made by Sa'd and Modirkhamene (2015) regarding this experience is that linguistically, authentic identity is expressed in a language through one's mother tongue accent. How did I feel about the greeting session? In sum, I was made to feel anxiety, loss of identity and reshaped identity through the Arabic language by the greeting session. The experience revealed that Black African learners' identity (re)construction is influenced, inevitably, by the implicit and explicit assimilation in terms of identity and cultural practices.

According to my knowledge, the culture of Black African learners is rooted in their native language. The literature reveals that identity construction and language are interconnected (Teng, 2019). In this regard, Sa'd and Modirkhamene (2015) lamented that learners engage in continuous cycles of identity construction every time they

speak the language which is different from the one with which they are familiar. This shows that language contains more than linguistic elements as it also distributes power. Therefore, this experience of being greeted in Arabic, revealed possible power that Black African learners may be enduring, of deconstruction and (re)construction of their identities.

In comparison, being greeted in Arabic in a Muslim school, and in other schools being greeted in English (which according to the South African Constitution is the medium of instruction in South African schools) unfolded the current discourse of identity reconstruction. I analysed how these settings imparted 'subtle messages' to Black African learners of 'who belonged' in Muslim schools, and who are 'authentic' learners. The analysis was not only based on language, but also on the Muslim school dress code. For example, girls covered with head-wraps irrespective of whether they are a Black African or a Muslim learner. What does this indicate? It indicates that Black African learners must change their physical identity as a way of connecting within the Muslim Primary School context. This experience therefore, supported by literature reviewed motivated learning, is truly connected to identity construction which is indeed shifting, diverse, dynamic, contradictory, multiple; rather than a unitary concept and under reconstruction (Falsafi, 2010). Further along the continuum, the above-mentioned experience holds a mirror up to learners in which their identities are reflected in a negative light, self-comprehension in inequitable social contexts (Pastor, 2018).

1.5 Significance of the study

To-date research on identity reconstruction is scattered across research fields. Mkhize (2017) highlights that most previous studies written by well-seasoned scholars provide a list of suggestions, most of which are not always relevant for every situation and for academics at different stages in their professions.

Evidently there are other psychologists who have researched about the identity (re)construction phenomena. However, in education the phenomenon has mostly been studied in a 'quantitative' manner with the aim of assessing learner academic

achievements. This notion indicates that research already done on identity (re)construction tends to be 'less concerned' with how identity of Black African learners is (re)constructed in Muslim schools. Therefore, generalisation of outcomes was not the purpose of the study but to attain profound information in a qualitative manner on how Black African learners conceptualise and (re)construct their identity in a Muslim Primary School.

Therefore, the study formed part of the shared mission to understand and find ways that learners could improve their understanding and perception of identities in general, through education. The study is also likely to make a significant contribution to the welfare of Black African learners by eliminating the lack (if any) of learners' agency in the (re)construction of their identities because of data generation methods (narratives) that were used where learners' voices were acknowledged. Through providing recommendations it is hoped that some useful methods might be found to fill the identified research gap of previous research undertaken, and, to broaden the legislative framework of the education system that is supportive and inclusive.

The study further suggests collaborative leadership in assisting learners who were previously denied the right to freely develop their own and unique identity from any institutions of learning without discrimination (Fourie, 2018). This could be accomplished by adopting a multidisciplinary approach in the education system as supported by the old African maxim which states that 'it takes a village to raise a child' (Mugumbate & Chereni 2019, p.32) which requires collaborative effort, commitment and participation of all stakeholders in the education process.

1.6 Research objectives of the study

The study aims to:

1. Explore conceptualisation of Black African learners' identity reconstruction in a Muslim Primary School.

2. Understand the methods used by Black African learners in reconstructing their identity in a Muslim Primary School.

3. Explore the experienced identity reconstruction challenges (if any) faced by Black African learners in a Muslim Primary School, and how these are mitigated.

1.7 Key research questions of the study

1. What is the conceptualisation of Black African learners' identity (re)construction in a Muslim Primary School?

2. How do Black African learners (re)construct their identity in a Muslim Primary School?

3. What are the experienced identity (re)construction challenges (if any), that are faced by Black African learners in a Muslim Primary School, and how these mitigated?

1.8 Clarification of key concepts

The study is underpinned by key concepts, namely 'identity' and 'identity construction', identity deconstruction 'identity (re)construction'. This section briefly describes these four concepts, particularly in relation to their application in this study.

1.8.1 Identity

Before I explain the meaning of identity, it is imperative to mention that identity can never be unified and fixed. However, identity is always in flux whereby people have multiple layered-identity existing in unstable conditions of construction and reconstruction or erosion, addition or expansion (Hamiloglu, 2014).

'Identity' means "individual self and conditions of being the same in all essential characteristics" (Oxford English Dictionary, 2007, p. 1319). From the international perspective, Sa'd and Modirkhamene (2015) refer identity to individual and social characteristics of ethnic groups, geographical locations, religious affiliations, national customs, rituals and values. This suggests that identity is not over-simplified as 'who am I' but encompasses others and where they find themselves (Teng, 2019, p. 160).

Literature from the Sub-Saharan perspective states that identity is significantly (re)constructed through language, meaning, identity (re)construction goes beyond exploration of self. It negotiates other identities, such as cultural and linguistic identities. The identity theorist Woodward (1997, p. 10) argues that identity is (re)constructed through symbolic systems of representation and forms of social exclusion. However according to Gonzalez (2019, p. 51) identity must be understood as 'understanding who we are, who other people are and how they understand themselves'.

1.8.2 Identity construction

The meaning of identity construction, identity can never be unified and fixed. However, identity is always in unstable conditions of construction and reconstruction or erosion, addition or expansion (Hamiloglu, 2014).

From the South African perspective, Van Deventer and Mojapeolo-Batka (2013) founded their definition of identity construction on Western and African spheres. On the Western sphere identity construction is viewed as individualism, implying that people identify themselves with their individuality, and 'who am I?' characteristics and on African spheres, identity construction is viewed as collectivism, inferring that people

identify themselves with significant others and 'who we are' characteristics. Vandeyar (2019, p. 4) further points out that youth identity construction consists of a hierarchical sequence in which youth shift from the first stage of 'ethnic unawareness' to the second stage of 'exploration' and then move to the final stage of 'achieved' of racial or ethnic identities. It is clear that in the South African view Black African learners become confined by discursive practices that are unavoidable. "They are made to become 'the other' and 'that other' never simply given and never just found, but made to ensure that Whiteness, or in this case Muslimness, despite the new Constitution, remain a space of superiority" (McCarthy, 2001, p. 52).

1.8.3 Identity deconstruction

Identity deconstruction does not refer to demolition. Instead, it refers to the stage of breakdown or analysis of something to discover its authentic significance (MerriamWebster, 2018). From an international perspective, Mitchell (2014) suggests that identity deconstruction is a process by which something is revealed, upturned and/or banished. In addition, Wang (2018) asserts that deconstruction of identity does not mean the end, or to destroy. Rather, it is a movement of infinite processes of simultaneously affirming and undoing; reorganisation and re-establishment of new meanings. The historical significance of deconstruction in the view highlighted by Freire (1972, p. 174) is that 'learners find themselves assimilating the value system of others, incongruent to their own value system, because they believe it is superior'. In context it is important that learners are enlightened of cultural invasion and symbolisation as to how their identity may be reconstructed.

1.8.4 Identity (re)construction

Before I explain the meaning of identity reconstruction, it is imperative to mention that I have been using brackets '()' in the concept reconstruction, because identity can never be unified and fixed. However, identity is always in flux whereby people have multiple layered-identity existing in unstable conditions of construction and reconstruction or erosion, addition or expansion (Hamiloglu, 2014).

Thus, there are brackets in (re)construction because there will be a reciprocal relationship between Black African learners' identity reconstruction and the MPS, BAL seeking to reconstruct the parts of identity divided by the ideologies of colonialism. Kerr et al. (2019) define identity reconstruction as progression towards the development of self-awareness, one's strength and limitations and used as a resource in recovery. In addition, identity reconstruction is an on-going process of becoming, rather than being, where in the case of learners' identity, it may be recreated from the ingredients of societal past (Vandeyar, 2019). Identity reconstruction in other words is defined by Chaudhry (2020) as acquiring adulthood personality through the process of identification. However, Grobler and Schenck (2012) view it as more about the self and experiences, that is, reorganisation of self, whereby the self-structure can symbolise a wide range of experiences that result in people perceiving themselves in a broader sense, as their experiences incorporate more painful, positive, and even contradictory, experiences, into the self. It is not an easy transition, but it goes with emotional experiences which might not be planned but must happen under the circumstances.

The historical illustration of significance as explained by Freire (1972, p. 174) is that 'people have their value systems, but they find themselves assimilating value system of others even though it is incongruent to their own value system, because they believe the adopted value system is superior to their own'. This is what this meant in the context of the study where it became important to notice that Black African learners became intensely aware of their value system which reflects their value and how to pride themselves and be aware of their cultural invasion and symbolisation of how their identity is reconstructed in a Muslim school. Stewart and Zaaiman (2016), view identity reconstruction as the process whereby learners are re-establishing themselves resulting from interaction with a broader variety of inter-personal, social and other material factors and forces.

1.8.5 Black African Learners

According to Rezende, Mafra and Pereira (2018) Black and Blackness do not describe one's complexion and the texture of skin, but rather, are concepts that are considered to have an influence on interiorising humankind. From the global perspective, the trajectory of Black is always constructed by lack of equality within the social setting, judgements that are based on strong beliefs of oppression (Fanon, Philcox & Appiah, 2008). Whereas Ahmed (2020) views Black as symbolic closures categorised as imaginary, momentary identity, multifaceted, complex, and discursive. Being African means that you are not an African just because you are born in Africa: 'You are an African because Africa is born in you'. An African is a human being that has the power to support and come together with other Africans in the level of society and become one (Ani, 2016).

For example, The KwaZulu-Natal MEC for Education, Kwazi Mshengu during the announcement of KwaZulu-Natal Province's matric results in 2019, shared a clearer definition of what Black African learners meant during the apartheid regime and beyond. He stated that Black African Learners meant, given the standard of education and training intended for Black people, to have no space and absorption into the European community other than working as servants and labourers (Fukuyama, 2019).

In my view this strategy of controlling Black African people through the education system is still making sense in a 21st Century context because it is still imposing racial differences, assumed White supremacy, knowledge production imbalances, displacement of indigenous knowledge production which misrepresents Black African intelligentsia and marginalised Black African learners. For example, and according to Schutte and Barkhuizen (2015), BAL in MPS is the basis for the construction of other identities, who are at this stage maybe unable to understand everything that is articulated and are unable to be themselves. Their conversations either evading or constructing them, sound like a 3-year-old. Feeling different without their language, they always ask to speak, to be themselves, and cannot be themselves in another language which is identity crisis in a cultural adaptation.

1.8.6 Muslim Primary School

According to Kruger, Lubbe and Steyn (2009) being Muslim refers to individuals who believe that peace is attained through submitting to the Will of Allah (salaam) and pronounces the Shahaadah as the standard of faith because they believe in Allah and Muhammad as their Messengers, so not in no God. Considering statistics, Kruger, Lubbe and Steyn (2009) elaborated that there are an estimated half a million Muslimists in South Africa. Given the definition of a Muslim, one may consider that the Muslim Primary School (MPS) is a basic learning and teaching institution, rooted in South Africa, in which the Muslim religion is affirmed, yet they accommodate learners coming from at least two or more different races, ethnicities, religions and languages mostly with their cultural and subcultural identities. For instance, Black African learners.

1.9 Delimitation of the study

The research site for this study was located in KwaZulu-Natal (KZN) in South Africa. Therefore, the use of only one school limits the representational ability of the wider population of learners in the research context. This implies that results from the current study cannot be generalised as representative of all Muslim Primary Schools in KZN in general, or even the country. The focus of the study was on Intermediate and Senior Phase. Data was generated from a small sample size of five participants, Black African learners doing Grades 4,5,6 and 7, and they did not represent a diverse population of learners, or even enough for a qualitative study. The voices of teachers and parents were missing from this study, since only Black African learners were selected as participants herein. It must be emphasised that the aim of this study was not for the general trends, but rather to obtain descriptions of the perspectives of learners' experiences as to how their identity is (re)constructed in a Muslim school.

1.10 Structure of the study

Research findings are arranged in separate chapters for the sake of sequence and presentation of data. This study is organised into systematic chapters, as follows:

Chapter One focuses on giving an overview of the current study. It directs the preamble to the study, the conceptual issues that surround the researched phenomena. The problems were also clarified in discussion. Thereafter, I also detailed the rationale, importance, critical questions to be answered, and the objectives of the study. Again, the clarification of the concepts that underpin this study, and lastly, the delimitation of the study

Chapter Two details the literature review relating to the current study. Some of the headings discussed include introduction, understanding literature review, Black African identity, learners' conceptualisation of identity reconstruction in a South African context, exploration of discourses of South African education transformation, reconstruction of South African post-1994 democracy, understating the methods in which learners reconstruct identities, challenges experienced by individuals in reconstruction of identity, and summary of literature review. Furthermore, the theoretical framework that underpins the study was explained with the discussion of its accuracy to the current study. Lastly, the chapter was summarised.

In **Chapter Three**, the focus will be on the design of the study and its methodology. The expansion of the sample and sampling techniques, the study context, methods used to generate data, ethical considerations and issues of trustworthiness were outlined. Lastly, the data analysis methods were deliberated.

Chapter Four presents analysis and interpretation of data which was generated from written narratives, semi-structured one-on-one interviews and focus group discussions. The discussion of the findings was exercised in themes which emerged from the data sources.

Chapter Five outlines the conclusion of the study basing its claims on the analysis of the generated data and key findings. Recommendations, limitations and directions for future research are also suggested.

1.11 Chapter Summary

This chapter explains the concept frequently used in the study and provides the discussion on its background. The statement of the problem, rationale, significance; research goals and key research questions were clarified. The chapter concluded on delimitations of the study. It further introduced the next chapter.

CHAPTER TWO REVIEW OF LITERATURE AND THEORETICAL FRAMEWORK

Literature is where I go to, the highest and lowest places in human society and in the human spirit, where I hope to attain truth (Boussebha, 2020).

2.1 Introduction

The previous chapter outlined the introduction to the study on Identity Reconstruction of Black African learners in a Muslim Primary School. This chapter deliberates on the literature review and theoretical framework underpinning this study, namely, Social Identity Theory (SIT). The literature review was applied to explain methods applied by learners to reconstruct their identity. The literature also explores the experienced challenges (if any) BAL face in a Muslim Primary School and to establish how these are mitigated in all three settings: internationally, in sub-Saharan and in Southern Africa.

2.2 Understanding the literature review

The literature review refers to the method of producing text that synthesises and evaluates the field of knowledge production, such as: current literature, books, scholarly articles, plus research reports that inform the phenomenon of the study (Gaudet & Robert, 2018; Holness, 2015). In addition, a literature review does not only disclose what other researchers have done, but also reveals areas under-researched, unresolved or not yet researched (Steward & Zaaiman, 2016), as well as theories and methodologies (Hammond & Wellington, 2012). In this study the review of the related literature aims to present an overview insight in which different perspectives on identity reconstruction are employed and the role played by schools for identity reconstruction of learners (Verhoeven, Poorthuis & Volman, 2019).

This literature under review did not attempt to offer an exhaustive, account of various connotations of identity reconstruction, drawing inclusively from international, sub-Saharan and local literature to provide a workable understanding of identity

(re)construction of Black African learners in a Muslim Primary School, and in this case, in South Africa.

2.3 Black African identity

According to Silbert, Galvaan and Clark (2019, p. 245), Black African identity refers to the "indigenous Bantu-speaking people of South Africa", who share cultural and historical experiences constituting indigenous African descent. Specific literature informs that there is a struggle with Black identification. What is the struggle? In my own opinion, the struggle is subscribed to the historical background of the term 'identity' itself, presented by its founding father Erick Erickson in 1979. He maintained that identity itself refers to a desperate quest; something negative or absent, invisible, inaudible, namelessness, facelessness, and nobody-ness. For an in-depth insight, Dizayi, (2019) refines and develops Erickson's historical view of the term 'identity' that overlooked identifying people in terms of colour, race, age and gender. Fanon, Philcox and Appiah (2008) argue that genuine identity is confined inside the comparison of Black and White. According to Tanzanian designer, Paledi Sepago (as cited in Semeya, 2021) Black African identity represents beauty, power, elegance, sophistication, boldness, and robustness. Sepago advocated that in comparison with Whites, it is an old, mind-numbing blaze, and attaching purity to it makes little sense. Additionally, in Spain Black African identity signifies devotion and loyalty, and articulating in Spanish that White is pure and clean as a European ideology (Semeya, 2021).

2.3.1 The racialised other

Black African identity is (re)constructed in the image of Blackness as "the racialised Other, the Inferior, the Generalised, the Irrational, the Uncultured, the Ethically deficient, the Distorted", depicted as exaggerations (Mtose, 2008, p. 48, Waham & Othman, 2019, p. 77 & Dizayi, 2019). Contrarily, image of "Whiteness is the Subject, the Absolute, the Superior, the White purity". This is an issue of intense philosophical debate and reflection.

2.3.2 Genuine identity

Fanon and colleagues' argument on genuine identity illuminates that there are artificial or imposed identities. Artificial identity suggests insight into myths about non-Black culture, and self, at large. Rosenthal and Schafer (2014) reveal that non-Black upper-class identity is faked by people to escape underprivileged social levels. In other words, they fake an identity by assuming a diverse racial background to reconstruct a genuine identity and to exceed an identity limited by race and class situated in a distinct socio-historical context. Hence, Black people generally despise Black identity as an insignia of "failure, wickedness and poverty". In the light hereof, African identity focuses on an individual as a tool which does not have the capability of creating his/her own pleasure. As diverse worldviews are exchanging dialogue with each other, it portrays discourse of being Black and issues that learners experience in their daily lives in South Africa. Example: the former Model C schools reconstruct Black African learners in their schools as an erosion of prestige that affects their fees base due to poverty and unaffordability of school-fees (Hunter, 2016).

An alternative response to this dehumanised situation is for the schools to practice the sacred spirit of Ubuntu that embraces the secret of human identity (Rajah, 2019) and dimension of mutuality [ukuzwelana = to feel for each other] (Ngubane, 2015). Ubuntu suggests that when one dehumanises another, one is dehumanising himself (Kochalumchuvattil, 2010). The recognition of dehumanisation presents the challenge of how to rebuild and heal the disempowered (Rajah, 2019). In concurrence, Bass and Good (2004) enunciate that educating the mind without educating the heart is no education at all. The process itself will educate a new quality of consciousness and relationship with oneself, others, the world, and generate a new formulation of humanity (Padayachee, Lortan & Maistry, 2021).

2.3.3 African agency

In their book, Janes and Williams (1989) posit that variation in conceptualisation of identity among Black individuals is situated in socio-economic status. Steve Biko's view (1981) is that Black identity is associated with political freedom, Blackness and inferiority. Mbembe's argument (as cited in Tembo, 2018) is that Black Africans' identity is imagined as lacking agency to such an extent that learners cannot realise multiple possibilities to shake off the past ravages of slavery, colonialism and apartheid. In this respect Shirazi (2016) analyses that whole identity is understood not as mind, body, and spirit, but rather as a socially and politically situated self. Fagbayibo's (2021) account of African agency as the core of reform effort, quest for owning the narrative driven by African people.

Zondi's perception on African agency (2013), refers to the capacity and will of Black Africans to become an agent of their own transformation, and relocation from the periphery to the centre of self-reconstruction. True self cannot perceive itself directly in isolation, but self can catch itself in the act of doing something. This reminds me of the 1976 Youth Uprising in Soweto where Black students stood against the apartheid system, alienation and exclusion. Almost two decades (18 years) later, their dream of learning in schools where democracy, cultural recognition, and equal opportunity, could serve as a central principle was realised when in 1994 South Africa transformed into the first democratic government. This justifies identity reconstruction as a key site in which, in this case, Black African identity is imposed upon by external discourses.

2.3.4 Inspirational identity

Tembo (2018, p. 115) claims that Black African identity is "the African, being one with themself, consistent with themselves, and different from others". Janes and Williams (1989, p. 191) reflect, "as Black Africans participated in a desegregated society, what happened to their identity"? My opinion of the preceding question is that there is much evidence that identity of Black Africans who participated in a desegregated society has been disrupted to the extent of the demise of their individuality, loss of self, loss of Ubuntu, identity crisis, and identity diffusion. On the other hand, Black Africans use the

wider lens to de-identify from imposed identity and refocus in the context of seeking to "change from the current self to an inspirational identity through education which is critical to identity reconstructed within the space of their originality, who they are, and what their personal role could be in life's greater picture" (Rajah, 2019, p. 6). In addition, extracting from the African philosophy of education, a key goal of education is the enfoldment of the sacred spirit of Ubuntu that embraces the secret of human identity (Ngubane, 2015). Further, Kochalumchuvattil (2010) opines that Ubuntu means a person is a person through another person', that one's humanity is caught up, bound up inextricably, in another person.

2.4 Learners

The Schools Act, Section 1 (Act 84 of 1996) describes a learner as any individual obliged to have access to learning (2000, p. 64). A learner is an individual who attends school from early childhood development through to higher education, either formally or non-formally (South African Education and Training, 2000). Silbert et al. (2019, p. 191) state that learners are referred to as youth and students and are "valuable partners in the community" in which they form marginal spectator positions to becoming actors. For instance, the University of Cape Town (UCT) has established a record of being the first African university to launch remote learning for learners attending High School as an innovation of online modality in the region. In turn, this redefines a school; the school moves every learner from a marginal spectator position to becoming actors, placed in front and centre, right where they should be. This affirms that learners must be afforded multidisciplinary education and have exposure across disciplines to embrace the changes this 21st Century era brings, for maximum human benefit (Naidu, 2020, p. 73). Drawing from Netshitahame (2008), a learner operates in multiple capacities in an education system as a partner in education and as a bearer of human rights.

2.5 Conceptualisation of identity (re)construction in a South African context

The literature on identity reconstruction is abundant, leading to the myriad definitions of what identity reconstruction entails. I should highlight, however, that literature, specifically in the context of this study, identifies reconstruction of Black African learners as being sparse.

Most identity research focuses on learners' academic performance, using medical deficit focused on sickness within the learner. This means within the learner, sickness is labelled as ADHD (Attention-Deficit Hyperactivity Disorder), EBD (Emotional and Behavioural Disorders) and dyslexia. The model proved to be less helpful to learners as they are exposed in the social sciences where there are psycho-social challenges, risk factors and barriers frequently not only confined within themselves; however, reconstructing the identity of the BAL from social sciences identity situated in the community, comprising of school, teachers, families, friends, extended families, family friends, neighbourhood, other parents, work associates, healthcare, economics, and politics. In this light, the social identity model emphasises the democratic right of every learner to public education.

Thus, different groups of scholars focus on different aspects that denote their focus. For instance, there is a group of scholars advocating that identity is the interpretation of self. Another group advocates that identity can be constructed. Yet another group advocates that identity can be deconstructed and another group advocates that identity can be reconstructed. These different groups interpret and contest what counts as apt methods of reconstructing self resulting in the means of conceptualising identity reconstruction. The dominant components identifiable in this mass of conceptualisation comprise perceiving identity reconstruction as not one-dimensional and static, but multi-dimensional, dynamic and fluid in nature. In a South African context, people, in this case learners, seek to reconstruct the parts of identity, are divided by their perception of colonialism ideologies.

2.5.1 Understanding of the concept of identity or self

Identity is an interpretation of self (Baumeister, 1993, p. 4). As compared to the Psychology Dictionary (Colman, 2009, p.1 95) which defines identity as "conditions of being the same in all essential characteristics", while in the Oxford English Dictionary (2007, p. 1319), identity refers to "individual self, which includes a person's name, photo or signature and "distinguishing features" which include gender, ethnicity, nationality, and religion, in the school context". These classifications of identities influence the perception of self and others in classrooms filled with diverse learners. However, teachers remain committed by helping all learners to discover internalised views of the self in which they keep a particular narrative. Ngubane, (2015, p. 77) further explains that "identity is self-formed and self-defining value, one chosen to enter this earth as Qobo (infinite) reality, and alone could tell the universe what it was one came onto the planet to do".

Internationally, identity refers to geographical locations, religious affiliations, customs, rituals and values (Sa'd, 2017). Similarly, Dizayi (2019) views identity as related to the existence of the other, as a predisposition of socio-cultural and power relations issues. Intertwined with the preceding points, is the elimination of the illusion that everything in identity is personal, with limited acknowledgement given to the impact of society, social roles, and power dynamics. Chen, Tabassum and Saeed (2019) highlight that identity is not one-dimensional and static but dynamic and fluid in nature. For example, when Black African learners are exposed to city schools, they belong to social groups that yield multiple identities and multiple results, inclusive of competition for positive identity.

Vandeyar's argument (2019) is that identity is important in the development of an individual, self-criticality, self-reflection and self-evaluation, as it reinforces a sense of belonging. However, failure to integrate all these identity components, identity crisis threatens. By identity crises, it means that learners struggle between feelings of identity and role confusion and negotiations with other identities such as ethnic and cultural groups, in this case Muslim schools. Yet, construction attributed to authenticity constitutes decolonial practices (Shirazi, 2016). This denotes that prospect of collaboration, cooperation, and socialisation with peers of diverse backgrounds,

personalities, and experiences, should be integrated to empower the identity of Black African learners. In this sense, a critical aspect that Erikson (1979) brings to identity crisis is its essentiality to proper growth and development. He opines that early-life identity crisis is good for young children, those who have experienced and have successfully resolved it, at a later stage tend to be more multi-dimensionally successful than others, namely: strengthen the self-image and self-worth, academic achievement, ability to perform under pressure and interpersonal intimacy. What happens to those who did not experience early-life identity crisis? They unconsciously experience later developmental identity crisis or in a progressive withering of self and life structure connected to self. This suggests that the identity of a learner is a broad, complex phenomenon that is constructed from the past and constantly in deconstruction and reconstruction. Dilimulati (2020) contends that perspectives on identity do not only entail questions like: Who am I? However, also entails how should I live? What do I get out of it? Who do I want to become? How does my story end? All these reflections on understanding identity are fundamental in the (re)construction of learners' identity.

2.5.2 Identity can be constructed

Identity is not organic, but is constructed, tweaked, and altered (Oloka-Onyango, 2019). Tembo's argument (2018) is that efforts which afford African Black people to attain full selfhood are reduced and remain in identity dysfunctions. Bates (2018) postulates that the scholastic achievements of learners are highly influenced by the behaviours, norms and values which are drawn from the community. According to Gholami et al. (2020) learners construct their identities through participation over discourses presented in the school; for instance, in former Model C schools, multiplicity of identity of a learner is constructed through 'privilege position' English language practice that develops their cognitive academic language proficiency. This means identity is multi-faceted, therefore is constructed by societal and school influences. From the views of Stewart and Zaaiman (2016), a learner in African thoughts is never a secure, complete identity; but is fluid, flexible and subjected to endless redefinition.

In addition, identity can be constructed in relation to the other (Tembo, 2018). This proves that identity construction is a complex process because it is embedded in

relationships, which means that if a learner is without a relationship, there can be no identity construction. In his theory of cognitive development, Vygotsky, a Russian psychologist (1960), explains that social activities play an important role in the intellectual development and critical thinking amongst learners as they associate with well-informed community members. The implication is that identity is not the same as individuality, but synergises the educational approach of all role players, being: parents, schools, other learning communities and business sectors. The maxim as translated in a Nguni language – isiXhosa meaning that: 'Imfundo ayifunyanwa eskolweni qha, abahlali, abazali, ubomi, izihlobo nazo zinegalelo'. To translate: "education does not only come from school, but learners can learn from society, life and parents" (Jansen, Koza & Toyana, 2011).

Further, Ngubane (2015, p. 77) explains that genuine identity can be constructed out of Black Africans' genuine philosophy of life, namely, umthetho wemvelo (law of appearing), umthetho woBuntu (law of being human), umthetho wesiNtu (law of society based on teaching according to Ntu) and umthetho weZwe (law of the land that regulates relationships between the person, his neighbours, and society at large). To emphasise the African identity, education institutions should reject the non-African means of producing knowledge. (Hlatshwayo, 2019). This affirms that marginalised African societies need to be involved in the generation of knowledge which is locally relevant to transform the system of education and enhance teaching and learning in schools (Rajah, 2019). This affirmation (Ngubane, 2015) does not negate, but advocates the dimension of mutuality (Ukuzwelana = to be there for each other) between Primary School learners who influx city schools for example, a Muslim Primary School.

2.5.3 Identity is deconstructed

As I alluded to in Chapter One, identity deconstruction does not mean destruction, demolition, breakdown, or analysis of something, to discount its significance, but refers to something revealed, upturned, and an infinite process of affirming, undoing, reorganising and re-establishing options. This signifies that identity is deconstructed when African people situate themselves outside Western and Eastern perceptions of

Africa, a starting point for them to embrace their own terms of identity rather than those borrowed (Oppositions, 1999). As Tembo (2018) laments learners categorised as Africans are reduced to what is conceived and articulated as Africanist. Mafeje (as cited in Tembo, 2016, p. 115) concurs that Africanism is an assertion of an identity that has been denied. Ghokimi et al. (2020), elaborated: identities are deconstructed when people shift themselves from a pseudo and destructive identity to an emancipated epistemic-ontological image of learning determined by caring and a moral identity. They are collectively of the view that identity changes throughout learners' educational programmes that deconstruct their stereotypes. What is also imperative, is that identities are also constructed and deconstructed by the Law (Oloka-Onyango, 2019).

This speaks to the South Africa before 1994, that was formulated to serve the interests and ambitions of a minority group. As a result, the apartheid education system did not contribute to socio-economic development and educational atmosphere within the people's premises of work, learning, family, and seek fulfilment of future goals (Ngcobo, 2020). However, the introduction of the democratic dispensation in 1994 provided a strong foundation for the growth of South African inclusive education and social justice. As a deliverance, the Black African learner is liberated, feels interconnectedness with self and all systems, including bridging to Muslim schooling. It is worthwhile acknowledging that deconstruction of identity assists individuals to discover and thrive through multiplicity of self instead of a tendency to retreat, close-off and exclude.

2.5.4 Identity can be (re)constructed

Chen, Tabassum and Saeed (2019) are of the opinion that reconstruction in non-Black schools can be either enabling, disabling, or limiting. Powell and Toppin (2021) mention that identity can be reconstructed on a new dimension of built, multiplicity and belonging. However, Dizayi (2019) posits that identity reconstruction appears as assimilating and accepting other people's way of life. It is partly for this reason that many people seek to reconstruct the measures of identity segregated by colonialist ideologies. That said, Kerr, Deane and Crowe (2019) assert that identity can be reconstructed through an evolving process, in response to the identity reconstruction

challenges (if any) experienced in this case by Black African learners in a Muslim Primary School. Intertwined with the preceding point, deconstruction of Black African identity by the West reconstructs Black people as African Other. An approach which is powerless in disrupting Africa's self-understanding, self-independence and self-affirming.

In the views of Mtose (2008, p. 45) reconstruction of Otherness is "backward, dominates and controls in the name: to civilise, educate, modernise and to develop". Commended is that the 'Othered' reconstruct themselves into valued beings against non-Black African norm. It is justifiable, in Mahmut's view, (2021), that reconstruction refers to the emergence of new dimensions of self-concepts and self-reflections, a dialogue between former and existing identities and new social discourse. This suggests that Black African learners can resist becoming similar to others through globalisation, by integrating globalisation and localisation to reconstruct whole identity. Echoed is that Ubuntu is not only a state of inner human qualities but also a state of social and spiritual being that can empower Black African learners to reconstruct themselves distinguishably from diverse schoolmates, colleagues and fellow villagers.

2.6 Exploration of discourses of South African education transformation

Exploration of discourses of South African education transformation came because of the effects of colonisation, exclusion and apartheid (Fataar,1997) that contaminated the sense of identity to individuals concerned (Lelope,2019). The identities constructed and imposed by colonialism were unbearable oppression and the system of education was used to misrepresent African intelligentsia and marginalised Black students (Nkomo, 2007). However, Makubalo (2007) asserts that the disintegration of apartheid and advent of democracy in 1994 led to gradual shedding of deconstructive to constructive identity that expanded through the process of continuity and change of BAL in non-Black schools.

2.6.1 Apartheid education system of Black South Africans before the advent of democracy

Before 1994, South Africa suffered an oppressive system of government referred to as 'apartheid', a system that imposed segregation of Blacks and Whites in governance, economic, social, political, and educational structures to implement different policies. One of them was the Population Registration Act (30 of 1950) which was the major legislative tool that underpinned the process of race classification. It is evident that the abovementioned Act classified people into racial categories using the criteria that could be defined as a 'flexible elastic approach' (Ruggunan & Maré, 2012).

Given the nature of classifying people racially, it contaminates and damages the sense of identity to the individuals concerned as well frustrated by prominent apartheid policies, the Bantu Education Act of 1950 (Lelope, 2019). Mhlauli and Makotedi (2015) note that the Bantu Education Act ensured that apartheid was implemented in the form of Black oppression by constructing the curriculum of Bantu Education, from primary, secondary, and university levels, to dehumanise, retard Blacks and sustain legacy of White supremacy. Moreover, establishment of the apartheid system oppressed Black African people in all spheres of development (Fataar, 1997).

Further, the historical practices entrenched in the Bantu Education Act (Act 47 of 1953) offered the prominent use of English and Afrikaans in public places and schools (Louw, 1996). Since the Muslim schools offered education which was hinged on Christian values during the apartheid era, it seems their schools were more favourable compared to Black African schools. Basic example, non-Muslim public schools were not trusted that they could promote and spread principles to learners based on religious beliefs and perceived public schools as the breakdown of morality. In the past era, Muslim schools were even called Moslem Mission schools, for they catered to the needs of non-White learners. Meaning, as Davids (2014) declares, Muslims promoted the apartheid education system. The impression is that there was no clash of civilisation between Western and Islam. Instead, the divergent ideologies were rife between Westerns and Africans.

2.6.2 The identities imposed by colonialism

Marzagora (2016) alludes that there was an era where the South African Black identity was destabilised with slavery and colonialism. In sub-Saharan Africa, identities that colonialism imposed on Africans are described as superficial and artificial compared to pre-colonial identities that were valued as truthful and genuine. Black African identities were constructed and experienced as unbearable oppression, shaped by historical, cultural and geographical forces and developments (Olivier, 2019). Nkomo (2007) asserts that the education system was perceived as the knowledge bank for imposing racial differences, White supremacy, knowledge production imbalances, displacement of indigenous knowledge production that misrepresented African intelligentsia and marginalised Black students.

Some learners still experience educational hostility and isolation that consigned Black consciousness and resistance of relegation to an inferior status by minority power structures (Biko, 1981). It was against this background that the Black Consciousness Movement (BCM) by Steve Biko (1965) and the 1976 Youth Uprising in Soweto, resistance narratives and resistance identity manifested as active opposition against the apartheid education system, alienation and exclusion (Iziko Museum of South Africa: 2020, Fanon et al., 2008). The movement was the quest for the reconstruction of a new identity. Why? Because learners in Black schools were expected to pass Physical Science without ever having seen a test-tube or beaker. The learners had no science laboratories in either primary or high schools. Education for the Black child was a privilege and education for the White child was a right that was paid for by the government.

Currently, it is disheartening to state that most rural schools do not yet have such facilities. If they do, they are generally inadequate. Hence, there is an intense spatial mobility to city schools because resources for education are pumped more to all former Indian and White Model C schools. For example, Black African learners transferring to Muslim Primary Schools. In other words, there are similarities and fundamental differences between city schools and ethnically segregated schools in the quality of education in South Africa. To address the imposed identity of socio-economy and disparity within the education system imposed by colonialism, the study done by

Ogbonnaya and Awuah (2019) indicates that the South African government ran the public schools into five quintiles - Quintile 1 to 3 are non-fee-paying schools and are the most economically disadvantaged schools, which receive funding per learner from the South African government. Whereas Quantile 4 to 5 schools comprise high-income status parents who had a capability of paying fees and acquire less governmental support than schools in a low quantile. The categorisation of schools' intervention proves that there is no need for one thousand doctors to cure diseases, but rather, revolutionaries to change the system, clearing the path for the younger generation to reach great heights.

2.7 Reconstruction of South African schools' post 1994 democracy

Makubalo (2007) states that the disintegration of apartheid in the early 1990s led to a process of desegregation of previously racially homogenous schools. Since 1994, the independent South African government committed itself to restructuring and transforming the basic education system to address the injustice practices of the colonial education system, and created the demographic revolution (Hlatshwayo, 2019). Given this imperative factor, schooling was expanded in a post-apartheid South Africa. Learners undergo numerous radical changes in terms of hybrid identity (Chiang, 2010).

In context, between the years 1994 and 2000 there was evident growth of Black African learners gaining access to the former Model C, city schools. Statistics South Africa (Stats, 2011) confirms 25,000 private schools, and 23,000 public schools that cater for 12 million learners in South Africa (Maluleke, 2019). Fataar (1997) reveals that allocating two million children in schools is perceived as central to reconstruction of South Africa. Providing access to schooling for all children is thus achieved in a reconstruction context. In the views of Fataar (2005), Muslim schools in South Africa are continuously adapting in a changing terrain, to function in the post-apartheid period, 1994 democratic dispensation. Muslim communities, including Black African communities, have interacted with Muslim schools and interaction shaped by several identity markers including race, ethnicity and class gender. Black African learners are

schooling in the Muslim schools where they are obliged to follow the Muslim religious belief and the Shariah law at the expense of following what is enshrined in the South African Bill of Rights.

Access policy based on the notion of educational development links to socio-economic development for a just and egalitarian society. Thus, South Africa emerged into democracy with the new Constitution (South Africa Constitution Act 108 of 1996) that brought transformations of systems and policies including that of the school curriculum, redressing the imbalances of the past.

▪ The adoption of Language-in-Education Policy Act (Act 27 of 1996) which acknowledges the historically diminished status of nine indigenous languages and supports cultural diversity and multilingualism.

▪ Inclusive education embedded the indispensable centre for the wider communities' integral needs. Thus, inclusive education in South Africa emphasises access education to all learners despite their socio-economic and political context. (Kruger et al., 2013). Tembo (2018) confirms that identity is a complex phenomenon; its construction implies complex relations with other systems. This means that learners' engagement with other people within their local context is paramount to the reconstruction of their identity.

2.7.1 Schooling and spatial mobility

Black African learners from segregated schools flood into former Muslim ex- Model C schools, harvesting the benefits of the new constitution. The current South African Schools' Act provides an allowance of both private and public schools. The democratic agenda is encouraged by the prevalence of the Muslim school in the independent South African education which is the promotion of learning. Yaacob (2013) describe learning as the process of recollecting identity.

This has led to trans-localism, a new field where learners "reflexively adapt their youthful identities" in interaction with schooling in the city (Fataar, 2005, p. 9). It is pointed out that Black African learners' daily mobility to city schools is inspired by

cultivating aspirant dispositions of middle-class employment and lifestyles. As a result, the cultural topography of race and learners' identity change markedly, when they attend the former Model C schools. In his work Fataar (1997) concludes that Africans who attend city or urban schools become purveyors of modernity in carrying civilisation to their traditional people. He further evinces that these Africans contribute to the deconstruction of traditional identities and modes of life right up to the alienation of Africans from their land. The geographical location of the way of thinking of these Africans, is rational, goal oriented, and productive (Gardner, 1983), signifying that education does not only carry civilisation but helps the marginalised to:

i.   Reconstitute a new reality regarding the old.
ii.   Simplify the complexity that they face. Sort through chaos until they see the gate unlock and the way open before them.
iii. Assist the Black people with the education they acquire(d) from missionary schools or current schools situated in high socio-economic areas, to emancipate, uplift and empower their families against the scars left by the unjust apartheid system.

This is reminiscent of artist Kwesta's beautifully captured phenomenon, "ungaphel'umoya san" which reflects how "ogogo" (Black grandmothers) have used the banal room divider, kist or trunk to "hold on to their being" (Shange, 2021, p. 38). This is a reminder for BAL while in Muslim schools to (re)construct their identity by continuing to draw from this aesthetic inheritance. In addition, it is a reminder for BAL to hold on to their being and recognise their ability to self-determine. Furthermore, they must view their encounter with education as potentially transformative for self, families, and society at large. In support, Badenhorst's work on theoretical perspective of the self (2011) adds, that the self is not static, but splintered, fragmented, created by multiple meanings, and always under construction.

2.8 Understanding the ways that learners reconstruct identities

According to t' Gilde and Volman (2021) learners reconstruct their identities on the skills, values and knowledge that they acquire from their families, communities and

peer groups. Tembo (2018) asserts that learners reconstruct identities that are far from being homogenous and stable. Instead, new lives, friendships, [as well as unfriendly] are formed, while old alliances are lost. Yacoob (2013) advocated that this has reflected the potential means leading learners inevitably to behavioural challenges resulting in a moral and spiritual void that further launches learners into a state of human disequilibrium. Consequently, the question of the roles of religion, cultures, languages, community engagement, influence of curriculum in the construction of their identities, and self-identification rights and assimilation trajectories, have been issues of concern.

2.8.1 Muslim school religious education

One should understand that education in Muslim schools differs in respect of origin, worldview, objectives, methodology and, epistemology [theory of knowledge – the branch of philosophy that studies the nature of knowledge, in particular its foundations, scope, and validity].

The literature demonstrates that Muslim schools provide socialisation through education to acquire their religious identity. Yaccob (2013) proclaims that the concept of education in Islam is inherited in its totality and has purpose and meaning that is:

*Firstly, purpose and meaning to serve their God (Allah).

*Secondly, Ta'lim – to give instruction that empowers and transforms the learners.

*Thirdly, Tarbiyyah – to nurture, to bear, to feed, to foster, to nourish, to bring forth, to increase growth, to mature, to produce.

*Fourthly, Addaba – to refine, to discipline, to punish and to chastise.

The fundamental element which Islam inherited in the concept of education is to produce a good learner, because they believe that God loves all goodness. There are two categories in which the Muslim describes a good learner.

The first dimension is the association between learner and Allah who is consciously responsible towards God and who recognises the power and the duty of God. Therefore, most Muslim education systems aim to generate learners' identity that embodies the Quran Sunnah and Sharrah (Waghid, 1999).

The second dimension is the obligation to sustain a friendly relationship with justice, as God favours those who respect the dignity of their brother and always inviting others to goodness.

In this, the case of BAL, to be regarded as good learners in a Muslim school, they must constantly strive to improve every aspect of their identity. In Muslim schools they perceive education in this modern world as reconstructing the identity of learners in a way that not only responds to intellectual needs, but also satisfies their social, emotional and spiritual needs. In other words, Muslim schools practice critique acquisition of knowledge that is limited to aspirant disposition of good results and employment, than ignore inner purification and emotional stability of a learner, which they say is part of knowledge and the main aim of education in their school. Imbalanced education which focuses on the mind without educating the heart and the hands causes identity deficiency.

The strong belief amongst Muslim societies is that their schools make a significant contribution towards (re)construction of learners' identity based on their faith which minimises exclusion and discrimination. Today, more than ever, Muslim schools are utilised as an "institutional manifestation of non-violent, tolerant and just Muslim education" (Davids, 2014, p. 4). According to the Department of Education (2003), public schools have the mandate to offer religious-based education which affirms learners' intense spiritual identity. Under such conditions, the DoE prohibits schools that focus on a 'specific' religion that aims to provide Religious Orders to learners.

2.8.2 Muslim discourse redress code adherence and symbolic exchange

Tembo (2018) posits that Achille Mbembe who is a Cameroonian philosopher, political theorist and public intellectual, offers a different perspective about African identity. Mbembe (as cited in Tembo, 2018) argues that international traditions of symbolic

exchange reconstruct African identity in diversified ways, in the sense that it is shaped and sculptured by cruelty. However, literature reveals that Muslim schools claim they do not discriminate against learners. It is against that background that a learner who is non-Muslim is free to attend the Muslim school.

The divergent ideology is that certain sectors of the Muslim community view Muslim schools as being without morality. Their ideology is premised on the fact that female learners must adhere to the dress code, such as wearing hijab [head-wrap]. Symbolically, they disappear from society. My perspective is that the Muslim dress code is a legitimised identity if the female learner is from Muslim background. That said, the majority of BAL also wear Muslim school attire. Rangoonwala, Sy and Epinoza (2011) state that the purpose of the Muslim dress code serves as a preventative measure for a young (wo)man against premarital sexual relationships, including not attending parties, nor drinking, doing drugs and dating. Consequently, this form of identity reconstruction is viewed as being at odds with Black African identity because in the Black schools the faces of girls are NOT made invisible – masked and sealed. Instead, in Black schools, dress code/uniform increases visibility through wearing short skirts, drawing attention to a female Black African learner which is being regarded as one of the contributing factors to teenage pregnancy and a high rate of school drop-out.

2.8.3 Evidence

"Since April 2020 to March 2021, 23,000 girls under the age of 18 have fallen pregnant, some as young as 10 years of age. Adolescent boys and girls are becoming drop-outs because they cannot cope with the lost time and curriculum, which according to education experts has fallen five years behind with schoolwork". Vivian Pillay, who is the community leader, proclaims "what the learners experience has the impact on how they define who they are through social relationships and interactions imperative for learners' social cognition identity" (Qatsi, 2021, p. 10).

In addition, it is critical that learners maintain their ethnic identity to enhance their positive personality and self-esteem (Rangoowala, Sy & Espinoza, 2011). The

reflection explains how learners reconstruct, sustain and modify their self-investment in a landscape of complex cultural engagements. The learner ends up being entangled between the present and the past, between identity confusion and authentic identity. For instance, even if the Black African learners wear the Muslim school attire, they certainly do not feel 'Muslim' which may have psychological and social effects for some learners. Whereas for Muslim learners, following Muslim standards helps them to reconstruct their identity robustly and in all domains of life (Rangoonwala, Sy & Espinoza, 2011, p. 233).

Further, Waghid (1999) asserts that once the Muslim girls become pubescent, their physique is deconstructed by their dress code that covers the entire body, leaving only the eyes visible. Baurmeister (1993) explicitly states that identity, which only starts with the physical body's knowledge of its own identity, is not purely physical self-knowledge. Being a woman, this unfolding narrative about Muslim girls compels me to ask: What does passage in a Muslim school amount to?

Lastly, in their work, Van Vollenhoven and Blignaut (2007, p. 2), argue that wearing Muslim religious attire in culturally diverse public schools creates identity crisis amongst learners in South Africa. Considering Black African identity, personally I regard it as triple identity. The triple experience forces learners to look beyond identity differences and seek common values transmitted in and by the school (Amemiya, N.D.). For instance, it calls for Black African learners to tolerate wearing hijab, which is an important part of Muslim religious ceremonies and secret rituals. This means that the identity of learners is the consequence of the society, rather than the reverse. As Van Vollenhoven and Blignaut (2007) further explain, the identity crisis also creates tensions in the teachers who teach both Muslim and Black African learners in a Muslim school.

2.8.4 Self-identification rights

It is suggested in the South African Constitution (Act No 108 of 1996) that all children have freedom of choice in educational institutions implying, it is inappropriate for learners in public schools to wear religious attire, for this is against the South African

Constitution, which emphasises the right to freedom of expression and religious affiliation. As Netshibuhane (2008) proclaimed earlier in the study a learner operates in multiple capacities in an education system, a partner and a bearer of human rights. This means learners' faith-based identity may not conflict with the Laws embedded in the Constitution. On that basis, a noteworthy discrepancy is revealed between the Rights expressed in the Universal Declaration of Human Rights (UDHR) and the Rights according to the Islamic Declaration of Human Rights (IDHR). The findings of Van Vollenhoven and Blignaut (2007)   posit this right by stating that they have rights to express who they are, their religion, culture, to pray anywhere, at any time, and dress as they like. In my view, these sentiments do not encourage learners to behave inappropriately, rather, it encourages a voice that promotes race and identity differences while emphasising their common aspirations and ambitions.

Waghid (1999) criticises IDHR for gender segregation, rigidity, stereotyping, bifurcation of knowledge, superiority of traditional sciences and passive learning. This illustrates that while both Muslim and BAL are accommodated in an MPS, they might be exposed to a particular education discourse that talks 'to' as opposed to talking 'with' learners, which impedes critical thinking, negotiation and dialogue. My perception being, that such mode of occurrences should not be left emaciated and disarticulated so that Black African learners' identities are not landed in a cul-de-sac. Olivier (2013, p. 148-149) sheds more light, in that retained illusion hides "a mono-cultural underpinning of the form: be like us" and evinces a kind of cultural apartheid aimed at preserving a specific identity of "otherness". According to Maslow's Psychological Theory (1981), this contaminates the learners' goal of fulfilment, acquired in the concept of self-esteem and self-actualisation.

2.8.4.1 Assimilation trajectories as the dominant Model of integration

Breidlid (2005) argues for the necessity of dominant discourses, which have power in legitimising Muslimism that spills over into educational dialogue. These dominant discourses need exposure. In their book on multicultural education, Lemmer, Meier and Van Wyk (2012, p. 10) argue that:

"The Model of integration is used as the instrument to preserve values, traditions and customs of the dominant group at the expense of the minority group within the South African public schools. The learners of the dominant group in the school see minority group learners as the ones who have to change and adapt to the school".

These processes have succeeded in concealing learners' identity, masking feelings and disparities that are rife in former Model C schools. In their schooling, learners have been tolerating socio-cultural imbalances and forms of marginalisation (Fataar, 2018). Vawda (2017) laments that assimilation in South Africa is a complex process that is not without power and struggle, between the powerful and the poor. In South Africa Black African learners must navigate quality education in remote city schools due to lack of resources in Black African schools. This reveals the struggle of assimilation that Black African learners face when they reconstruct their academic identity (Fataar, 2005, p. 9). At this time, Black African learners do not experience mixing of race and cultural peers on their campuses implying that Coloured, Indian and White learners do not have to adjust for assimilation and adopt the Black ethos of Black schools, which I also regard as the first dimension of misrecognition. The second dimension refers to the ways in which structural dimension positions Black African learners at a distance from, and limiting, their educational experiences, and unconsciously promoting misrecognition.

Bourdieu (1990) explains that there is misrecognition in education based on naturalised inequality, while Fataar (2018) argues that social practices amongst educational institutions are perpetrators of discrimination based on the cultural background of learners. However, what emerges from this argument is that it may happen that some Islamic practices are performed out of respect for the Muslim religion, and exclude non-Muslim learners, simply because the Muslim school aligns with learners' background, aspirational requirements, and reclamation of an African identity.

I propose that learners should strive for identity visibility and inclusion ensuring for instance that the African language does not remain peripheral. Paradoxically, when the Black African learners are involved in the Muslim field, they lack self-confidence and self-esteem (Fataar, 2018) to navigate a viable educational path. Learners' ought

to employ trans-language strategies, using course synchronously with their vernacular language to support their mastery of taught concepts. Given the case, school classrooms have learners from diverse ethnic, psychological, cultural and linguistic backgrounds; the context reveals that learners may be enduring who belongs to a Muslim school and constantly "othered", which means you are a guest and you will never 'fit' into the Muslim culture. This signals that South African schools' landscape reinforces learners to adapt to challenging realities and experiences (Fleisch, 2018) which sometimes interfere with individuals' identity. This is a convincing incentive, confirming that segregated educational practices need to be replaced by more inclusive education techniques at the system, school, and classroom levels.

2.8.4.2 Influence of curriculum in the reconstruction of identity

The curricula address and support individual differences in a classroom setting in South Africa (CAPS, 2012). Rajah (2019) implied that the schools are vital tools for integrating values-based education to such an extent that the national curriculum in Sudan is an important intervention. As alluded to by Breidlid (2005) the national curriculum encourages reconstruction of learners' identity through promotion of societal norms and values in schools. The bias was disputed since it certainly refutes the importance of cultural heritage in schools. This demonstrates that politics have significant influence in the South African education system. Consequently, it has potential for recognition as the system of both exclusion and inclusion, if the national curriculum interjects to favour Islamic cultural values at the expense of Black African learners. To extend the notion, in Sudan it is compulsory that the teachings of the Quran are being enshrined in the curriculum for both schools and universities (Breidlid, 2005).

In South Africa cultural heritage is regarded as essential, being celebrated annually on the 24th of September foremost, to recall the significant role that the legendary King Shaka played in uniting conflicting clans meaning to create a single, undivided nation. Thereafter, the Celebration Day calls upon South Africans to pass on their cultural heritage to their children. Next, celebration of cultural Heritage Day in South Africa means celebrating diversity to safeguard heritage treasures. Finally, it strengthens the

collective sense of identity as One United Nation in Diversity (Qatsi, 2021). Therefore, South African education and the curriculum reconstruct the identity of learners through reinforcement of Unity in Diversity in the respective schools.

Muslims perceive knowledge in threefold, that it is, the source of power, the product of power, and it leads to dissemination of power in society. This may suggest that knowledge in Muslim schools is used as a tool to (re)construct, reproduce, and solidify, Islamic cultural identity and existing power relations at the expense of non-Muslim learners whose identity is reflexively defined in terms of Islamic principles. Literature reviews that Muslim educators take guidance from their staunch religion which helps the teacher to deliberate on the curriculum. The quotations below reveal that Islamism influences education in schools. For example, Muslim schools ensure that they do not bridge religious curricula but sustainably provide Islamic and non-spiritual education to its adherents.

How I was greeted at Muslim school visiting student teacher as the Teaching Practice (TP) Assessor:

> *Good morning teacher* has been replaced by learners' greeting in Arabic:

> *Asalaamualaikum* (in English it means, "peace and blessings be with you")

Response of a teacher is supposed to be:

Wa'alaikumsalaam or Salaams (In English it means, "and with you") (Makhanya, 2019).

In Sudan, there has been Islamicism of textbooks:

- Today I will go to school

- Tomorrow I will go the dentist

- Friday I will go to the cinema replaced by:

- Today I will pray five times

- Tomorrow I will read in the Qur'an

- Friday I will go to Mosque. (Breidlid, 2005)

UNESCO is concerned since (1953) that in the early childhood development education, the learners' home language ought to be used as the medium of teaching and learning because it benefits disadvantaged groups, including learners from rural communities. Moreover, respect for the language of persons belonging to different linguistic communities is important to cohabitation. The language that learners speak is constructed by their identity and their identity is constructed by the language, which they speak. Returning to the first illustration I highlighted based on my personal experience during teaching practice – identity is dialogically developed and reconstructed by religious, societal, school and National values.

The second illustration indicates that the education system creates elitism and discrepancy between 'we' and 'them' where a minority of people control society. For instance, Black African learners' identity is embodied by uncertainty, pluralistic values and morals. There is a contradiction in South Africa between values taught in many Black families and schools, which creates barriers to learning. (Kruger, Landsberg & Swart, 2013). At the other end of the scale, in Durban, Black African learners are perceived as a young generation whose minds are reconstructed with undesirable influences (Sivananda, 1990).

Thus, in Nigeria, Durotoye's (2019) identity of youth reconstructed towards transformational leadership and social change in a manner that suggests youth must reconstitute their identity as:

A - Advocate of their values, where they say which values they stand for

B - Believers of their values, where they behave according to their beliefs

C - Champions of their values

D - Defenders of their values whenever they are violated

Furthermore, identity construction filters life experiences and plots their lives using underlying moral and values. What happens in the process of identity construction is

that learners may go through identity diffusion, which involves an intensive analysis of oneself. Tembo (2018) confirms that identity is a complex phenomenon. Its construction implies complex relations with others where ethical responsibility is the attitude of caring towards others. Dizayi (2019, p.85) sees identity constructed against the resistance of colonisation dismantling the prescribed image, and backtracking the traditional reality of one's self-worth, in this case, Black African self-worth.

2.8.5 Multilingual and multicultural education

In South Africa language plays a fundamental role in defining who we are, and they may be instantly acknowledged by members of their community (Dyers, 2008). Khazanov et al. (2004) perceive that language, culture, race, gender, eco-political positions, symbolic boundaries, are fundamental components of identity. Nematzadah and Narafshan (2020) contend that a positive change can occur to a learner's identity through personal and second-language learning. The Linguistic Interdependence Model developed by Cummins (1981) emphasises the fact that there is transition from learners' first-language to second language learning. Psychologically, learners profit immensely from the multilingualism experiences of learners in a Muslim Primary School, resulting in reconstruction of a new-identity in an MPS. It also adds complementary positive elements to the child's integral development, being, social, cultural, and linguistic, which results in reconstruction of a new self-identification. Given the Black African learners' case, it may be possible that their identity is characterised by Muslim subjective constructs — five languages taught in the MPS, namely, English, isiZulu, second language Afrikaans, Islamic and Arabic. Specifically, Vygotsky (1960) a Russian psychologist provides an important insight into how languages play a significant role in developing learners cognitively, as languages promote values, substantiation, and global perspectives (Donald, Lazarus & Lolwana, 2010).

"Living in another culture can be one of the most rewarding experiences if one crosses the intercultural barriers and opens a dialogue with the new world" (Amemiya, n.d., p .iii). In the Free State, Olivier (2019, p. 149) laments that "respect in multicultural society is only really extended to those who give up their culture." In the case of Black

African learners, they are more respected by their schoolmates and neighbourhood if they are eloquent in English. Whorf (2012) the linguistic advocate, identifies that the language learners speak strongly influences their identity and hence their perception of the world differs (Mackenzie, 2020). Such insight evokes issues as to why teachers need to encourage language interaction in the classrooms in a manner that looks beyond the cultural differences, and discovers similarities. This approach may strengthen the way learners reconstruct their cultural identity and linguistic bonding, skilfully integrated into the curriculum.

2.8.6   Community engagement

Common to all public or private Muslim schools is to reconstruct good citizens who can positively contribute to the enhancement of social justice (Davids, 2014). Learners engage in community development activities as a way of showing their accountability to the society. Bunijevac and Durisic (2017) have indicated that parents have effective collaboration with schools; therefore, school, family and community are critical components for successful education and a prosperous country. Lately, learners have assimilated to the modernity of the 21st century lifestyle. Consequently, learners have a problem to define themselves, who am I? Who are they? This has resulted in escalated anxiety for the entire nation to such an extent that reconstruction of identity has turned into a core issue for everyone in the society. Therefore, I commend the Muslim schools if they create opportunities for learners to be engaged in community involvement. In turn, learners will experience what Dr Imtiaz Sooliman of Gift of the Givers community organisation (Morton, 2014) narrated:

One needs to be a servant who works towards the emancipation and transformation of the people within the society.

There is no doubt in my mind that education which embraces the component of community engagement like Muslim schools promotes Values-Based Education (VBE) that forges an integral or whole identity in the spirit of humanness through school relations of caring and sharing (Rajah, 2019). The transformation emerges when nations embrace the one word that summarises the essence of our entire civilisation,

Ubuntu (humility). One will agree that transformation in South Africa has been largely about democracy and equity. However, it has been witnessed within the context of capitalism and development, which is a dismantling rather than a healing approach.

This reveals that parents, learners, and community at large require more from education than just knowledge. Kaplan and Flum (2012) indicated that the 21st century analysis of life and society suggest that knowledge taught in schools should raise their self-knowledge, values, goals, orientation and skills. Maluleke (2021), a Senior Research Fellow at the University of Pretoria Centre for the Advancement of Scholarships contends that the South African government has built an electoral system for political parties but overlooked the implications for voters; and built the democratic state – but neglected to reconstruct democratic citizens. That said, it is fundamentally relevant that learners are also included in the procedures of the school and decision making, from a tender age, particularly on issues that make them feel excluded, undermining their democratic rights.

For example, a forced Muslim identity towards Black African learners will not result in true identity and may even result in social conflict. It is precisely a case that prevailing disparities and embeddedness of power relation in South African's social fabric require a "suitable modest conception of the transformative powers of education" (Fataar, 1997, p. 337). Unless the inclusive approach is pursued, the former Model C schools, in this case Muslim schools are running a risk of polarising people all over again (Fanon, Philcox & Appiah, 2008).

Moreover, learners may experience identity diffusion which Erickson (1979) known for his theory on psychological development on human beings, explains that identity diffusions occur where identity crisis is not evident. Erickson further posits that those are learners with confusion and misperceptions. I would like to primarily link the preceding argument with the academic writer and poet Athambile Masola's (2020) notion of ukuzilanda that fits so well with how the Black African learners may reconstruct their identity, which includes (fetch)ing oneself and connect (ing) oneself to the past in the present moment (Shange, 2021). Signifying that as the Black generation, they should continue to find relevance and pride in their authentic values and identity in contemporary South Africa.

2.8.7 Collaborative leadership

Much of the academic literature and related empirical data regarding collaborative leadership focuses on features of attributes, behaviours, practices, and goals. In this regard, Mkhize (2017) defines collaborative leadership as a multidimensional construct that consists of several leadership practices that run concurrently towards common goals. Mkhize (2017) adds that in collaborative leadership supervision has been overtaken by collaborative dialogue and reciprocal reflection of outcomes of pedagogic practices. Mkhize (2017) also advocates that adjective such as collective, shared, transformational and distributed, describe what and who are the partakers, in this case, in the reconstruction of learners' identity.

Additionally, Maalouf (2019) implies that collaborative leadership is an important source of competitive advantage that comprises: collaborate, negotiate and regulate. However, leaders trained to be collaborative leaders are a handful because it involves those who are at an executive level. He further advocates that leadership entails collective, healthy, operational management of the organisation, which can help teachers and parents to partake in reconstructing the learners' identity in such a way that they are able to have a sustainable future.

2.8.7.1 The role of teachers in reconstructing learners' identity

In Malaysia, Latiff Azmi et al., (2020, p.88) state that teachers play a fundamental role in cultivating learners' identity. Latiff Azmi et al., further explains that it was discovered that there are some good values, which teachers instil in learners through teaching of diverse subjects, including good values such as respect, self-confidence, diligence, and decency. According to Kumar (2017), there can be no excellence in education without first-rate teachers. Kumar argues that the school can change the physical environment, curriculum, accumulate more resources, and lengthen the school day, but without the teachers who propound the three D's: Discipline, Dedication and Determination, cannot produce the desired effect (Jansen, Koza & Toyana, 2011) for instance, of restoring learners' identity.

Teachers are the fosterers of an authentic moral identity. being, strong leadership, functional governance and management structures, teacher professionalism and accountability, protect disadvantaged learners at school – squarely on the shoulders of educators, which contributes to the reconstruction of learners' identity. It also means that teachers add value to society by educating its children who will then be productive citizens. Touching again on teacher professionalism, my experience has been that professional teachers help learners to assimilate the imperatives of basic professionalism. Gone are the days when the teacher was prepared for a career focused life in the classroom, staying in the same discipline lane until retirement. A multidisciplinary focus has taken over, calling for a combination of knowledge, skills, and values to address psycho-social challenges faced by learners in the 21st century.

Therefore, in a radically transformative educational space within society, a teacher is an inclusive practitioner, transformative leader, mentor and coach. (Jansen, Koza & Toyana, 2011, p.v-ix) with focus on families and their support systems. In South Africa approximately 14,7% of households contain three generations, while 4,5% are skip generation households in which grandparents live with grandchildren, with no parents in the household. According to Statistics South Africa, the highest percentage of skip generation households were found in the Eastern Cape (8,5%) and triple-generation households were most common in Limpopo (19,0%) KwaZulu-Natal and the Eastern Cape (both 18,4%). This indicates that more than 60% of children in South Africa live with single parents, single grandparents or sadly, child-headed homes (Maluleke, 2019).

Demonstrated clearly is that most Black African learners grow up in a predominantly poor family, with hybrid identity, as some are Black but looking Coloured or Indian, some are supposed to be Christians but forced to go to a mosque to learn the Islamic faith, are betwixt with no sense of belonging, bullied, rejected, becoming loners and introverts (Jansen, Koza & Toyana, 2011). This illustrates liminality in identity reconstruction. In this case, Rajah (2019) advocates that teachers, in particular, should critically reflect on questions such as: "What is my inner human identity? What is my role in society? What is it that is valued in and by a caring humane society? Do I appreciate and respect others, old and young? am I aware of the global imperatives of education in the 21st century which are critically focused on environmental

sustainability in a rapidly changing world?" Notably, as the world evolves, people evolve, and their narrative identity is bound to, and open to, change. Therefore, teachers who are all-rounders in lessons and in the lives of learners, are described as heroes/heroines. They resonate with the quote from Tuesday with Morrie by Mitch Albom, (as cited in Jansen, Koza & Toyana, 2011, p. 194): "Have you ever really had a teacher … one who saw you as a raw but precious thing? A jewel that with wisdom could be polished to a proud shine"? Mgijima (2014) opines that the institution of learning has the mandate to promote peace and stability which shapes a learner's identity against a tide of turbulence and growing loss of identity, values and humanity.

Rajah (2019) states that inadequate support in the realisation of the learner's demands manifests barriers to effective learning and a threat to the (re)construction of the child's human identity centred on humaneness. This context brings into question whether children's basic human needs are being fulfilled. The literature indicates that Maslow's Needs Hierarchy Theory, needs such as safety needs (for peace), social needs (for love) and esteem/human dignity (for respect) are core to the formation of human self identity (Maslow, 1981). Thus, the recommendation is that the child must be taught in a way that will positively impact on the development of all dimensions of self-identity; for instance, physical, cognitive, or intellectual, social, emotional, spiritual, aesthetic, and psychological.

2.8.7.2 The role of parents in reconstructing learners' identity

From the spiritual perspective, the Holy Bible scripture Proverbs 22 verse 6 (The new American Catholic Holy Bible, 1950) declares that family is the first and fundamental structure in society to introduce quality values that can have a positive impact on a child's life. Mathias and Mupetami (2021) opine that everything starts from the home, and how the child's identity is reconstructed speaks loudly about family identity. As a result, when children reflect on their heritage, they have noted how parents, fathers, mothers, and grandparents, have contributed to their sense of self (identity). In Malaysia, Yaacob (2013) argues that since parents have better knowledge of their children, parental authority is beneficial if they partake in their children's education, particularly in supervising their social life. They further state that parents should be

good role models of fundamental virtues that enhance moral identity consciousness, because as the process of learning developed the child's perceptions and imaginations, the child is inclined to imitate their heroes and heroines: parents, teachers, and other community authorities. This implies that their role is to teach children in a manner that positively (re)constructs their identity in all domains, namely, physical, cognitive, social, emotional, moral, motor, aesthetic, spiritual, and psychological domain. This narrows the gap between the family, school, and other relevant domains, in a learner's life. Moreover, children who grow up in homes where there is mutual understanding, love, integrity, truth and trust, become an enabler for them to reconstruct a positive self-image that Rajah (2019) states transcends the child beyond physiological actualisation into Self-Actualisation. In Indonesia Lian et al. (2020) point out that in the process of learning, as they experience learning, children constantly reshape their identity. An inclusive education (DoE, 2009, 2010) enables all education structures, including parents and learning itself, to occur in learners' homes within an informal context, to meet the learner's various requirements. In turn, the children expand identity by learning to be, to know, to do, and to live harmoniously together.

2.8.7.3 The role of learners in reconstructing their identity

Monsen and Fredrickson (2004) assert that effectiveness of inclusive education requires the full participation of all stakeholders. Parents and teachers are the key role-players in the reconstruction of identity. It syncs with the maxim: 'It takes a village to raise a child' meaning that the success of education is determined by three pillars: the teachers, parents, and the learners. The Namibian education system describes the three pillars as the three-legged pot where the learner is the core foundation and the greatest contributor towards ukukhwezela ibhodwe lemfundo. To translate: 'steaming the education pot' (Mathias and Mupetami, 2021). The learner is therefore viewed as being active in the reconstruction of his/her identity, for instance, in a Muslim Primary School. As Latiff Azmi et al. (2020) state identity itself "is fluid and evolving". Hence, Adhikari (2009) posits that identity is fluid, plural in nature, reflects multiple selves and multidimensional roles. This suggests that the identity of a learner expands from "I",

being self-absorbed and egocentric to "we", centred on a culture and ethnocentricity. Beyond culture, identity expands from small "we" to become the big "WE"; that is, becoming human-centric and world-centric. These three dimensions of identity (I, we and WE) are integrated in capacitating the learner's identity reconstruction in schools. The expansion from egocentric to ethnocentric and from ethnocentric to world-centric reveals that identity can be constructed, deconstructed, and reconstructed. As explained earlier, that by deconstruction, does not refer to learners demolishes or destroy, but refers to, their identity is revealed, affirmed, reorganised and re-established. Reconstruction refers to the collective-interdependent life whose behaviour is guided by the well-being of others and community. Such a well-rounded identity provides a learner with a firm basis for adulthood. Again, in Malaysia, Latiff Azmi et al. (2020) declare that identity reconstruction exists in a multi-layered and multi-dimensional. relationship. My appraisal is that the learners who reconstitute their identity with the afore-mentioned components strive to attain synergy that demonstrates authentic self-identity.

2.9 Challenges faced by individuals in the reconstruction of identity

Fourie (2018) suggests that the reconstruction of identity is not as smooth as might be expected, however, it is demanding, lonely, complex, and occurs within the specific context of social, political, cultural, linguistic, and educational circumstances.

Boonzaier and Mkhize (2018) argue that 'intervention policies have been met with intense effects to mitigate racism and improve quality of education which reconstructs learners as the problem and underserving than reclaiming their right to education'. Findings from the study of Rezende, Marta, and Pereira (2018) suggested that Black communities are confined to inferiority capacity compared to Whites. This contributes to learners living in denial of their identity, and believing they are from the rigid educational background which internalises and reinforces ideological Black inferiority and White supremacy (Diergaardt, 2018).

Furthermore, Dyers (2008) indicates that identity is not equivalent only to selves but also to the experiences of being in the world leading to assimilation which according to Lundgren and Scheckle (2019), exacerbates learners' misrecognition of their identity. For instance, colonial language – English is only spoken by a population of 8,2% but used for teaching and learning in most schools in South Africa (South African Schools Act 84 of 1996). Yet, legitimacy of identity depends on the recognition of individual's culture, language customs and its inherent specifics. Moreover, Kerr, Dean and Crowe (2019) state that the identity crisis faced by learners is traumatic as they must explore different ways of looking at themselves which erodes sense of self.

In turn, this imposes the challenge of a complex feeling of "betwixt and between", where Black people's cultural heritage is compromised by another racial background. (Maggos, 2019, p. 61). As a result, they suffer triple Identity which means that they are South African citizens, Black African and have a Muslim identity that acquires for them friends and a sense of belonging. Given the complexity of identity, learners have been part of the system that is not in touch with their African identity. Who are they, if they are not themselves? What are their belief systems? This breeds other challenges they are facing that power is no longer with the people, but the power is with the institutions. According to Verhoeven, Poorthuis and Volman (2019) stable identity (re)construct individuals to be more resilient, reflective and independent. Thus, Gonzalez (2019) challenges learners to view themselves with a distinct name, language, history, and sense of cultural pride (Vandeyar, 2019). To say the least, the failure of learners to preserve their African-ness, as they are in the Basic Education system, hinders them from rebuilding their identity. In the issue of language, as has been stated, Vandeyar (2019) recognises identities as phenomena that are susceptible to change. Thus, in my view, it is vital that the Black community reconcile not with themselves but with the meaning of themselves through preserving their authentic identity rooted in their ethnicity.

2 9.1 Challenges of identity reconstruction

Africa is still portrayed as a continent without geography, literature, culture, civilisation, philosophy, and its own languages. It is against the backdrop of the latter structural

basis, that identity is reconstructed and gives birth to hybrid identity, which gives the learners the ability to adapt and survive in challenging realities and experiences of visible minority, social and cultural duality. In sharp contrast, Rezende, Mafra and Pereira (2018) proclaim that legitimacy of being is anchored to the acknowledgement of one's customs and language within a social group. Hambulo (2016) contends that the native only needs to show willingness to assimilation to be educated.

2.9.1.1 Physical challenges

Oguejiofor and Ezenwa-Ohaeto (2015) argue that the context of African identity is not about the question whether Africans are Africans. It is, rather, a normative question – whether Africans are what they should be. To take this notion further, it is worth noting that Black African dysfunctional schools are characterised by poor infrastructure, weak leadership, high teacher and learner absenteeism (Fleisch, 2018), and inevitably forces learners to migrate and settle into new non-Black schools, such as Muslim schools, for better opportunities. The migration and settlement experiences may be more challenging and complicated for this group of learners, to such an extent that they may end up not representing a stable identified self (Li, 2008) but are continuously constructed across different explorations of identity (Hambulo, 2016) in the process of change and transformation. In contrast, Verhoeven, Poorthuis and Volman (2019) argue that stable identity forms individuals in pursuit of life decisions who are more resilient, reflective, and independent.

As evidence of unstable identified self, non-Black schools may not have the cultural artefacts and symbols that recognise the presence of Black African learners; instead, there are those symbols that glorify colonialism and representation of racism. The symbolic exclusion involves a lack of names, icons, symbols, as well as practices and discourse that do not acknowledge and reflect the existence of a diverse learners' body. This may lead to learners' misrecognition of their identity (Lundgren & Scheckle, 2019) and they may feel like a tolerated 'otherness'/space invaders'. Viewed as insufficiently Black enough, grown up in one culture, but having emigrated to another.

2.9.1.2 Psychological challenges

From the international perspective, the concept of identity is a subtle, perceptible and manipulative variable throughout the process of its construction and (re)construction (Thomas, 2019). Adamy, Zooche and Almeida (2019) pointed out that identity enables people to understand themselves; their subjectivity which involves the human psyche. To (re)construct identity, there must first be a moment of crisis, a failure of individual, and a deconstruction of that corrupted identity before renewed identity can be reconstructed. However, if there is no established personal identity to destroy, it is instead the collective identity to which learners belong that must be shown to be corruptible, to fail and then to be (re)constructed (Moulton, 2019). This may lead to psychological well-being, where a person openly explores challenging life and then finds a positive ending and grows from the experiences (Kerr, Deane & Crowe, 2019). Additionally, Waham and Othman (2019) view identity as continually restoring itself as a material for the investigation of any of numerous potential identities.

From the South African perspective, identity (re)construction goes along with psychological challenges based on the fact that some of the literature depicts Africans as the real human beings, or from fun-loving, always smiling type, as the more sympathetic being, to the depiction of that African who is the resistant fighter, rebirth of cruelty, cowardice, ignorance, stupidity, envy and cannibalism (Montle, 2018). Furthermore, Rezende, Matra and Pereira (2018) lament that Africans are the victims of their own oppression by giving power to the oppressors.

2.9.1.3 Cultural challenges

Several studies that were conducted about identity construction have revealed that the experiences in non-Black African host schools are demanding, lonely and difficult. Literature reveals that cultural isolation and marginalisation is one of the challenges as to how their identity is (re)constructed (Vandeyar & Elufisan, 2014). It is worth noting that as diverse ethnic and cultural groups of learners converge, there is consistent power status among these groups, which confirms identity (re)construction as a complex phenomenon (Vandeyar, 2019). In this respect, education, teaching and

learning, are the groundwork for the construction of learner identity and the continuous process of its formation (Thomas, 2019).

How learners come to define themselves as well as how others define them, has vital implications of two opposing cultural clashes which further lead to identity deconstruction (Baffoe & Buster, 2015) of African-ness and reconstruction that perpetuates identity confusion. Bergh and Theron (1999) assert that if individuals feel they do not have the same identity in others' eyes as they have in their own, they develop confusion. Firstly, confusion regarding their roles in life (role-confusion). Secondly, they develop confusion on who and what they really are (identity crisis), which may be exacerbated by on-going identity construction. Gonzalez (2019) challenges Black African learners to regard themselves as pupils with a distinct name, language, history and sense of cultural pride.

2.9.1.4 Linguistic challenges

From the Sub-Saharan perspective, identity is (re)constructed by and through languages. As this research originated in a school context, the fact that schooling at a Muslim school, in English, and Muslim language called Arabic, is a normalised practice that has the potential to carry over out-of-school contexts as the legitimate medium. What the research literature tells us is, that the Black African learners migrate to non Black schools, in this case, a Muslim school, with their own personal history and ideology. I have learnt from literature that linguistic challenge is subjected to non-Black schools' aim, to maintain linguistic practices among the second, third or fourth generations (Oguejiofor & Ezenwa-Ohaeto, 2015).

However, once they are within the walls of non-Black schools, learners may adopt assimilationist philosophy where they are provided with material conditions for assimilation. Their resistance to assimilation may lead them to be considered as the problem rather than as young pupils claiming their rights to education (Fleisch, 2018). With the background of the study, Lundgren and Scheckle (2019) suggest that in speaking another language, learners accept the position of power as they use the language as a means of communication to gain skills and "organising and reorganising

a sense of who they are and engaged in identity (re)construction and negotiation" (Oguejiofer & Ezenwa-Ohaeto 2015, p. 12).

Another linguistic challenge is that learners must commit to triple identity, which is a daunting task as it may require them to reconcile identity imposed by family and non-Black schools with the identity they seek, that constructs a feeling of uniqueness, satisfaction and competency. It is therefore important to acknowledge that language can (re)construct interpersonal notions of self and others (Capobianco, 2019). As I pointed out earlier, literature reveals that feelings of isolation and marginalisation are one of the challenges learners` experiences in non-Black schools because they do not speak fluent [e.g.] English or Arabic. Notably, they tend to speak these languages with a foreign accent. In contrast, Mweli (2018) proclaimed African language as the vehicle of communication and carrier of African culture. Mweli criticised the English language insinuating that its goal is to promote Westernisation and modernisation on the African continent, unveiling the concealed background of the failure of African educational institutions.

2.10 Summary of literature review

Related literature was consulted to provide the strong background of the study and clear understanding of the operational concepts – being identity and identity construction, identity deconstruction, and identity reconstruction. Furthermore, the literature outlined the exploration of experiences of transformation, challenges faced by individuals in the reconstruction of Black African learner identity, parents' roles in education in a Muslim primary inclusive education. The literature also highlighted physical, psychological, cultural, and linguistic challenges of identity reconstruction which the Black African learners experience in a Muslim Primary School.

2.11 Theoretical framework of the study

This study is underpinned by the SIT. In understanding a theoretical framework which serves as a lens to view the world literally through spectacles (Du Preez & Simmonds,

2018); theoretical concepts serve as the sound foundation for data generation, presentation and analysis in an effort to resolve the phenomenon under study (Langa, 2019). Du Preez and Simmonds (2018) further elaborate that some theories allow a phenomenon to be viewed from a particular perspective, such as gender, race or social class. Adamy, Zocche and Almeida (2019) accentuate that most research on identity construction has been carried out from numerous fields, such as sociology, educational psychology, social psychology, anthropology and philosophy. This study thus explores identity (re)construction of BAL in MPS. Additionally, previous research on identity (re)construction has applied the ecological systems theory of human development by Urie Bronfenbrenner in 1917-2005 (Paat, 2013, Espinoza, 2013 & Renn, 2003). However as aforementioned, this study utilises Social Identity Theory (SIT), by Henri Tajfel (1979).

In this study, the Social Identity Theory exposes learners to educational experiences in diverse contexts, including MPS. Some experiences are what learners see and how they feel multiple aspects of reality in their school, across, within, and between, cross-cultural and post-disciplinary boundaries (Wilber, 2005, Marquis, 2007); which in turn influence the development of identity. In this study the SIT further allowed BAL to venture into, contribute and tackle, the looming issues on identity reconstruction confronting them in the 21st century.

2.11.1 Historical background of Social Identity Theory

While the concept 'social identity' is used daily in the English language, however it also meets a social-scientific sense (Elser, 2000). In Britain, Brown (2020) appraises social identity theory both as theory of inter-group relations and identity. According to Hogg (2018) SIT was developed by Polish-born British social psychologist Henri Tajfel (and his colleagues and students) in the field of social psychology at Bristol University in the 1970s and 1980s. He also worked with Tuner in 1979 and 1986, as well as with Jewish orphans and other displaced persons after the war and progressed to his short but glittering academic career as a Social Psychologist (Brown, 2020). Tajfel developed SIT out of scientific and personal interest in social identity, social

perception, social categorisation, and social comparison and prejudice, discrimination and inter-group conflict. Tajfel was born in June 1919 in Poland and died in May 1983 but left his legacy in Europe and beyond. To an extent, over the past 45 years, Tajfel's SIT has broadened from its original concept on inter-group relations and is now applied far beyond inter-group behaviour to a wide range of phenomena, and motivated quantity of research (Hogg, 2018).

2.11.2 Conceptualisation of the Social Identity Theory

The concept "Social Identity Theory" explains group identity based on self-definitions (Islam, 2014). McLeod (2008) defines social identity as a sense of being within the social group, which gives people a sense of belonging to the social world. As Jansen (2015, p. 3) argues, a person's sense of self relies on group identity that has a distinction between 'us', 'in-group' versus 'them', 'out-group'. Islam (2014) proclaims that individuals' definition of social group has multiple results, namely, protection of self-identity, self-enhancement, depersonalised identity, imbued with positive aspects and identification with a collective that entails a "competition for positive identity" (Islam, 2014, p. 1782). Lelope (2019) concurs that it is important for people to understand the norms and values in their society to gain insight of their worth in the social group.

2.11.3 Social identity as a theory of identity

From a biblical perspective, Elser (2000) declares that the core idea of the SIT is that group membership forms part of the key to identity meaning that duals tend to describe their identities in relation to social groups suggesting that learners discover who they are from the group to which they belong. As Elser articulates, only a part of learners' sense of self is engaged. Jansen (2015) posits that in SIT people do not make individual decisions but are intensely influenced by what other people do. In this light, I am convinced that the identity of Black African learners in a Muslim Primary School

is intensely reinforced by the Muslim ambient culture. What gives hope is that their identity is partially but not wholly influenced and reconstructed.

Kassis et al. (2021) acknowledge that partially reconstructed identity, for example, in Muslim schools, protects learners from social instability and acculturation stress. As Tajfel (1979) believes, social groups' family roots are an important source of pride and self-esteem. This informs that an individual is viewed from the collective rather than individual orientation, interconnected with other social institutions and social domains (Paart, 2013). Example: learners derive their social identity from the school to which they belong. The school guides their thinking and behaviour. Subsequently, they deepen social engagement in search of positive identity restoration. Brown (2020) reflects that individuals submit to the group to reduce the level of uncertainty about their social world. In South Africa the book of Bundy (2018, p. 7) regards frustration about the social world as poverty. Bundy describes poverty as:

> *"A socio-psychological sector, which deprives young bodies of the proteins and vitamins, required for healthy growth, roughened skin, sores that refuse to heal. Malnutrition dulls young minds, making it difficult to concentrate. It saps energy, leaving children listless, distracted, and performing poorly".*

Furthermore, Mir Taqi Mir, classical Urdu poet (Bundy, 2018) states that poverty is 'death in daily episodes'; migrant workers alluded: "the countryside is pushing people into the cities to survive; the cities are pushing them into the countryside to die" (Bundy, 2018, p. 93). This suggests that the cause of Black African learners to engage in social mobility to attend city schools is to break the cycle of intergenerational poverty by reconstructing their identities through education that encompasses holistic development.

2.12 Fundamental approaches of Social Identity Theory

The structure below represents Henri Tajfel's (1979) social identity approach that trends life practice between self and group. The approach is a helpful lens for learners to understand how their identity is categorised and reconstructed in city schools.

According to Harwood (2020), categorisation of the social world is natural and inescapable, serving to simplify our environment. Individuals categorise themselves into groups for social identification and to gain positive self-concept, positive feelings, and positive distinctiveness from in-groups rather than out-groups. Harwood further explains that competition for positive identity that Islam remarked about earlier, becomes an anchor for prejudice and discrimination against out-groups. Kupurs (2006) favours in-group against the other disrupt co-evolutionary and interconnectedness of learning process with identity.
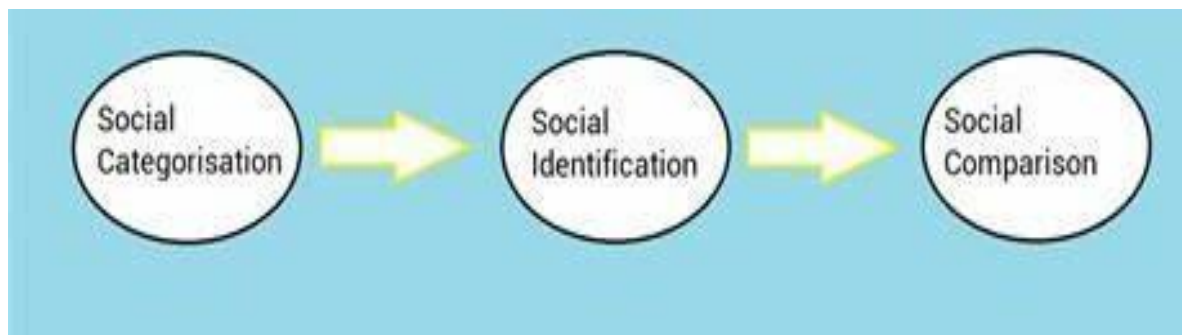
Figure: 2.12 Diagram depicting Social Identity Approach by Henri Tajfel, 1979

Figure 2.12 illustrates approaches used by Tafjfel (1974); Tajfel and Fraser (1978); and Tafjel and Turner (1979) in the theory of social identity as an approach to intergroup relations rather than on relations between individuals and groups (Kanyopa, 2018). These approaches have distinctive features which pronounced that it is in all three realms and their interrelations, that reconstruction of identity in an organisation (school) takes place.

During the study I went through the key characteristics of the approaches of social identity (a) Social categorisation (b) Social identification (c) Social comparison and provide examples of the way the theory has informed my study. it is noted that this framework is a process that addresses any aspect of identity: body, mind, emotion, and spirit. This includes the holonic (hole that is part of the whole) orders: the individual, the classroom, the wider community, and society (Rajah, 2019). Mtose's (2008) assertion is that the reconstruction of Black identity is characterised by their own movement through process.

The assertion itself provoked me to enquire whether BAL have something to do if they were in group membership that has a disadvantaged status which could not move

them to a superior status group? I am thus treating this preceding question as reflecting BAL' position on a Muslim law. Within the context of SIT, who is a member of the in-group and thus deserving to be treated warmly and fairly? And who is a member of the outgroup and thus inclined towards negative attitudes and stereotypical behaviour? Kanyopa's view (2018) notes that reality of individuals in the school setting is not limited to a single programme, policy or process, therefore, they are subject to identity reconstruction. In the case of BAL, there is always spatial mobility towards city schools that gives them a positive self-image.

2.12.1 Social categorisation

According to this theory, categorisation of people into two different groups results in tensions of the in-group against the out-group. Brown (2000) states that one finds the most in-group bias from members of lower status groups because of their identity that is least positive. Jansen (2015) confirms that the categorisation process influences self-concept and the way that individuals view themselves. Kanyopa (2018) also concurs that belonging to the groups has multiplied and new identity dynamism grows between groups. Example: once a BAL is committed to collective action, they draw new identity from the group (Muslim Primary School) as a basis for recognition.

This shows how BAL negotiate their identity in a dialectical context, namely temporal (biographical and social) and relational (otherness and similarity). This implies that a relationship of otherness is based on relationships between 'them' and 'us. As Kanyopa (2018) concurs with Brown, he asserts that it is social, cultural, religious, or linguistic boundaries, which determine the relationship with the group. Thus, belonging to a Muslim school offers the learner a religious identity (as individual) and collective identity (learner's group of belonging). In turn, the feeling of belonging to the Muslim group portrays the bond between an individual dimension and the collective dimension of the process of reconstructing identity.

Kanyopa (2018) illustrates the category the Black identity as imaginary, complex, discursive, and debated in all directions to which the individual identifies and reidentifies, briefly, proving that there is no one identity. It is, however, multiple and

redefined by individuals and by groups that are made, and unmade, because identity is fundamentally hybrid, always unstable and moving. In my view, identity appears compromised and proscribed.

2.12.2 Social identification and social comparisons

Jansen (2015) states that social groups embrace people with social identification positions, which can be relational and comparative. For security and positive identity, people favour groups to which they belong. For Erickson (1979) identity is developed by socio-cultural factors. Explaining, Brown (2020) stated that people engage in an interpersonal-inter-group continuum, where they see and act both as individuals and sometimes as group members. He added that social identities become and produce cognitive, evaluative, and effective results for people's self-concept. For Meyer, Moore and Viljoen (2008) identity refers to image, and worthiness attached to individuals. Jansen (2015) further states that if the self-concept is bargained, and the identification with in-group fails, the self-esteem can be reduced. I suppose it is in this instance that social identification triggers inter-group strife and sometimes leads to depletion of a people's dignity.

Brown (2020) elaborated that the primary focus of SIT is on oppressed, underprivileged and stigmatised identity, and its attempt to discern when they may or may not agitate for social change. Thus, within the new education system in South Africa, the BAL find their roles and identity with being reconstructed. Moreover, Tajfel (1979) mentions that social identification intertwines with social comparison and its effects, where the inter-group evaluations are based on most attributes and other features, for instance: examine the status of self-esteem in inter-group behaviours, test people's response to status inequality, unravel the relations between strength of group identification and group bias. For low status groups to cope with negative/insecure identity, they opt to jump ship on social mobility if boundaries are permeable. This resonates with the fact that education is wider than classroom

education. it also encompasses learners' personality and emotions which may not be academically measurable (Murungi, 2015).

Worst scenario. scientists studying child development often ignore the implication background of learners' social and emotional well-being (Kassis et al., 2021). Inclusive education should assure access to education and meet the needs of all learners by integrating the subjective aspect of the group with the objective features of the social environment. I believe that today, inclusive education should be the approach that has essential impact in a manner that BAL reconstruct their identity, so that they are reborn as radical thinkers, constructive communicators, empowered as the powerless, and re-humanised as the dehumanised, for a high level of well-being. In Greece and Switzerland, Kassis et al. (2021) in their work on social identification and social comparison using a multi-group profile analysis approach, outlined seven well-being indicators, namely:

- Low level of fear or depression
- High level of self-determination
- Self-efficacy and self-esteem in conjunction with,
- High level of life satisfaction
- General well-being
- Satisfaction with grades at school
- Murunga support and teachers' resilience

Collectively, these factors play a significant role to the whole identity that a young person achieves (Kassis et al., 2021). What Kassis has shared will assist policymakers, educators, and academics, to understand why social identification and comparison are important as to how learners mirror themselves and relate with others, which makes them feel positive emotions about themselves.

2.13 Reduction of inter-group conflict

Meyer, Moore and Viljoen (2008) argue that in South Africa, the individual is only comprehended in a social group. Lelope (2019) posits that in-groups can engage in physical conflict to protect their identity. Fukuyama (2019) explains that in the United

States, a reconstruction of people's dignity is more significant than seeking identity superiority. Fukuyama offers important insight into social identity bases of commitment to radical social change, just and equitable place. If BAL for instance fail to commit themselves to radical social change that could lead in the reconstruction of marginalised identity, specifically in education, as they are often perceived as sources of challenges at school that undermine international competitiveness.

Sadly, categorisation and reconstructing ethnic groups might impinge negatively on self-concept. Lelope (2019) asserts that in the South African schools there is the existence of in-group and out-group. On the other hand, Kassis et al. (2021) posit that resisting to recognise race, regard them as identical when applying multicultural model implies failing to recognise realities and vast diverse opportunities relative to skin colour. Furthermore, social identity theory focused on differences that exist within groups. categorisation, categorisation and decategorisation, formalised in social psychological terms by Doise (1976, p.42).

In crossed categorisation, there are two categorisations in operation which have the effect of cancelling each other out, for instance, people can be classified according to ethnicity, age, class, gender, and any other criteria relating to a specific situation in which they find themselves (Elser, 2000). It is further articulated that instead of measuring children's performance of the same gender against another gender, the tendency can be eliminated by allocating half of the children under the blue colour group and other half under the red colour group. In that sense, the tendency to assess children based on gender and bias is virtually eliminated (Turner, Brown & Tafjel, 1979).

The second approach whereby categorisation process can assist in reducing or eliminating of bias and conflict amongst the inter-group is recategorisation where redefinition of conflict takes place so that people who are viewed as members of the outgroup can be included into a new and larger category and can be seen as intergroup members (Brown 1996, p.173). Meaning, that in the recategorisation, the focus is on establishing the sense of belonging to a third group. In context, Black African and Indian Muslim learners who may conflict with one another on the surface can forsake animosity, leaving it behind, when their common category membership as

learners becomes salient, and focus on the fact that they belong to a single inter-group identity.

Another approach in reducing tension and hostility between groups is decategorisation, where groups are united under appropriate conditions. Example: focus can be shifted from "Black African learners" as the passive site of the group categorisation process to "Black African learners" as individuals who conduct themselves appropriately and compassionately, playing an active role in shaping group members' social identity, which Kassis et al. (2021) mention that promotes psychological well-being (PWB); namely, dimension of self-esteem, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth. It is against such instances that I think Brown (2020) looked at the Social Identity Theory as also an integrative theory of inter-group conflict and summarised the theory in five words – groups are worthy for people. As the theory posits, individuals define their identities in relation to social groups. In turn, social groups aid in fostering and reconstructing self-identity.

In essence the schools should integrate social identity theory in the education practices to ensure that the learners' identity is overall reconstructed, which may ease the monitoring and evaluation process.

2.14 Chapter Summary

Chapter Two detailed the literature which supports the study, ranging from international, sub-Saharan and local issues of legislation and policy, to guard against the violation of human rights

Diverse factors have been articulated, leading to identity reconstruction of Black African learners in an MPS which include the legacy of apartheid, poverty, unemployment, inequality and political influence. Identity reconstruction results in various effects ranging from physical, psychological, cultural, to linguistic challenges. The role that the community, teachers, and learners themselves, can play at various levels of intervention has been emphasised.

Furthermore, the chapter detailed the Social Identity Theory (SIT) and how it is applied to provide guidance in dealing with phenomenon identity reconstruction. The SIT offered meaningful insight into the effects of identity reconstruction of Black African learners in an MPS.

Lastly, the SIT provided a basis for education practitioners, policymakers, academia, and the general public, to have a better understanding of how Black African learners view themselves in relation to Muslim learners at an MPS, and integrated human rights associated with identity reconstruction.

CHAPTER THREE RESEARCH DESIGN
AND METHODOLOGY

3.1 Introduction

The preceding chapter focused on the literature review and the theoretical framework underpinning the study. The current chapter will present and discuss research design and methodology used in deconstructing identity reconstruction of Black African learners in a Muslim Primary School. This chapter also discusses research paradigm, data generation methods, selection of participants and the context of the study. Issues of trustworthiness in a qualitative study and how these were ensured, are explained and how ethical issues were considered. The limitations of the study are presented as well as the chapter summary, followed by the introduction of the next chapter.

3.2 The interpretive research paradigm

The research paradigm assists the researcher to gain in-depth insight and perspective about the society (Creswell et al., 2016). In educational research, the concept "paradigm" is defined as a basic set of the researchers' shared perspectives, interpretations and analysis of the world through research data (Kivunja & Kuyini, 2017). In addition, Held (2019), states that a paradigm constitutes basic concepts and values that inform the researcher's understanding of reality, knowledge, purpose and processes of the research. Furthermore, Creswell et al. (2016) highlight the purpose of a paradigm, which acts as a lens focusing on the interpretation of reality.

This research is anchored in an interpretive paradigm. A benefit derived from interpretive paradigm was multi-dimensional. Firstly, the interpretive paradigm exposed revelations and meanings of multiple truth buried in the phenomenon through the interpretative approach (Njie & Asimiran, 2014). In Kivunja's and Kuyini's view (2017), the fundamental goal of the interpretivist paradigm is to comprehend the meaning people assign to experiences about their world. In this study, the goal was to unfold, interpret, and comprehend how identity of Black African learners is reconstructed in a Muslim school. I, as the researcher, in turn acquired more comprehensive and authentic views of the participants' world. It is through education

that daughters and sons of the African soil will attain any professional and leadership identity and be of great benefit to the great nation (Mandela, 1995). Effectively, education is no longer confined to an ancient approach where a teacher is a jug that pours knowledge into passively receiving learners. Black African learners can be limited with lesser resources, however, not by what they can think, voice and dream.

The second benefit was embedded in Kankam (2019, p. 2) who defines the interpretive paradigm as "knowledge that needs a researcher to discover and reveal the truth about the social world". In Rossman and Rallis's view (2016, p. 31) the interpretive paradigm 'focuses on individual experiences, first-hand knowledge of social world and interpretive analysis of data', confined within the 'net of ontological, epistemological and methodological premises' (Denzin & Lincoln, 2018, p.811) below:

Ontologically (what is reality?), interpretivists believe that social reality is the way things really are, nature of being, and existence (Furlong 2019; Hammond & Wellington, 2012). According to Creswell et al. (2016), an ontological exercise of an interpretivist is to assume that social reality can be understood by exploring from an internal point of view to understand the nature of reality. Taking an ontological stand in this study assisted in the discovery of multiple-truth concealed in the phenomenon (Njie & Asimiran, 2014).

Epistemologically (what does it mean to know?), Creswell et al. (2016) indicate that interpretivists are concerned with how truth can be discovered, known, and disclosed by privileging the voice of the insiders rather than an outsider, considering what the participants will say, do, or feel; and how they construct the meaning of the phenomenon researched. An epistemological stance in an interpretive study engages adequate dialogue with the participants and the researcher through reflective practice, to see 'how they perceive things from and within the phenomenon studied' (Furlong, 2019). Therefore, an epistemological access (Maile, 2008) in this study allowed participants to access forms of knowledge to shift and visualise radical future alternatives about construction, deconstruction, and (re)construction of their identity (Mweli, 2018) in a Muslim school.

Methodologically, (how do we find out?), an interpretive study demands different naturalistic research methods of how information is gathered, accepted as true, and leads on to studying effects in their natural settings (Maharaj, 2015 & Creswell, 2011). In this study, naturalistic methods included written narratives, semi-structured interviews and focus group discussions used to generate data. This ensured that the phenomenon was not explored through a single lens; rather, multiplicity of lenses which led to multiple perspective of participants during their collaborative engagements (Creswell et al., 2016).

3.3 Research design: Case Study

Peniel (2015) views a research design as a procedure of study to respond to research questions. However, it is not a fixed strategy that proceeds in a structured undeviating way. Rather, it proceeds in a flexible manner. Saunders, Lewis and Thornhill (2009) view a research design as a general plan that includes how data is to be generated, what and how methods will be used, and the intended means for analysing the generated data. Yet, Holness has a different perspective about the concept design (2015), refers to decisions about how the research must be executed to make the project manageable.

Figure 3.3.1 Case Study Research Design and Processes
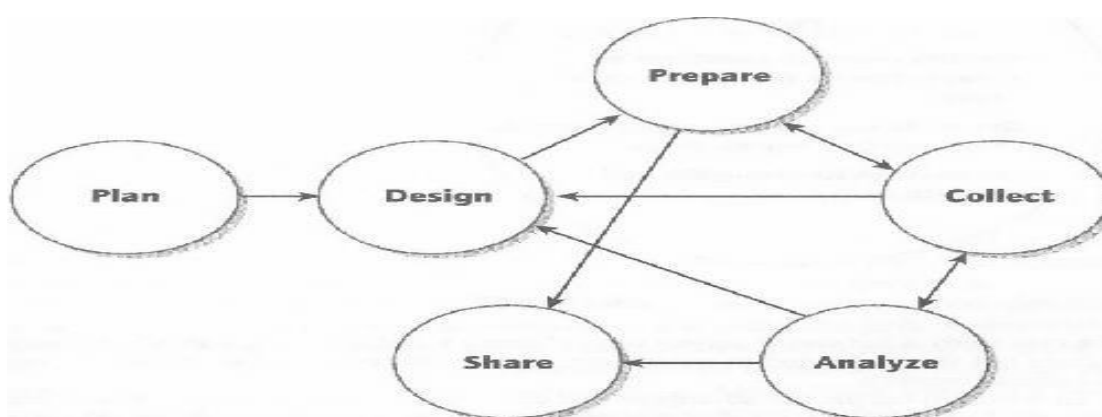
Adapted from Yin (2009)

Figure 3.3.1 Above portrays case study research undertaken in a linear but iterative way.

The model presented in figure 3.3.1 implies that this case study research was undertaken in a linear but iterative process. This study contains one step in the linear way of case design. That is, planning, designing, preparing, collecting, analysing and sharing. With this, each step requires to re-view and re-examine former decisions (Yin, 2009).

Yin (2009) begins explaining case study research as linear but iterative, supported by a visual which is displayed above. Each step required to review and re-examine former decisions. As such, in this study each step is linked to the other stages of the research process. This research method was adapted and designed to facilitate data generated in the field, complemented by other forms of data collection, including written narratives, interviews and focus group discussions.

The current study used a case study of identity reconstruction of Black African learners in a Muslim Primary School. This case served as an illustration and acknowledgement of a diverse context where identity reconstruction unfolded. The embedded narrative inquiry employed as a design served to clarify emerging identities of BAL within the school-level. DePoy and Gitlin (2019) define a narrative inquiry as rich description of spoken, written, or visual story, that gives advocacy to people in marginalised communities. Huber and Clandinin (2002) state that participants tell their stories either in one-on-one situations or in groups.

In this study the participants voiced their own stories using varied methods in elaborating on experienced challenges they faced, pertaining to reconstruction of their identity and how they mitigated those challenges. In the written narratives, narrative interviews, and focus groups discussions, the learner participants were asked to tell their stories in a variety of ways:

1. Learners told their stories textually and represented aspects of their stories using drawings.
2. Learners engaged in dialogue that fed off each other's comments as the conversation proceeded.
3. Learners responded to semi-structured prompts that were prepared in a schedule (Giovannoli, 2000).

The limitation of using narrative inquiry was that people sometimes lie, forget a lot, exaggerate, become confused, and get things wrong, and do not reveal the past "as it actually was". Nonetheless, the task of a researcher is to capture the phenomena as data and interpret it accordingly (DePoy & Gitlin, 2019). To counter the abovementioned limitation, utilising all three methods: written narratives, one-on-one interviews, and focus group discussions and prompts, was to remind the participants during discussions.

3.4 Operationalising qualitative approach

The qualitative approach used in the current study is to allow the researcher to seek in-depth insight as to how the Black African learners perceive reconstruction of identity in a Muslim Primary School (Merriam & Tisdell, 2015). Creswell (2014) explains that the qualitative approach assists the researcher to engage with individuals regarding their daily life experiences and collate data that fits into the context of the current study. Similarly, Nieuwenhuis (2016) explains that qualitative research is significant, focused, and responds to research questions by exploring people's environments to understand how they reconstruct identity in their environment.

From another angle, Gaudet and Robert (2018), define qualitative as an approach that assists the researcher to work on the iterative process of knowledge production, using qualitative methods including self-narratives, interviews, observation, focus group interviews, ethnography and reflective practice. In this study written narratives, semi-structured one-on-one interviews, and focus group discussions, were used to generate data. Langa (2019) identified the following features of qualitative research:

- The research is conducted in the natural setting of social actors.
- The focus is on process rather than outcome.
- The primary aim is in-depth descriptions and understanding of actions and events.
- The main concern is to understand social action in terms of specific context rather than attempting to generalise to some theoretical population.

- The research process is inductive in its approach, resulting in the generation of new theories.

In contrast, there are perspectives that cannot be accumulated in quantitative research methods, as they depend on figures and single truth waiting to be discovered through scientific methods. Therefore, it was against this reasoning that qualitative approach fitted the purpose of this study (Johnson, 2017) and was conducted in a natural setting, that is, the Muslim Primary School with Black African Learners.

3.5 Selection of participants, approach and procedures

To select the participants, I used the purposive sampling method for this study. In purposive sampling, participants are chosen for a purpose (Tuta & Thinguri, 2017), where they do not represent a wider population but simply represent themselves (Bertram & Christiansen, 2014). The sample size of the study comprised of five (5) participants that allowed me to gain insight about the phenomenon (Etikan, Alkassim & Abubakar, 2016) and this selection approach and number of participants was congruent to the qualitative and interpretive nature of this study. Three learners were included, from the intermediate phase (Grades 4,5 & 6) and two learners from senior phase (Grade 7).

Braun and Clarke (2006) state that participants should be accessed based on having particular characteristics, more specifically, experience. The language used (English or their mother tongue) by participants was also considered. Participants were selected on the basis that they have attended this Muslim Primary School for at least a maximum of three years or more. The Grade 7 learners were selected on the basis that they would be leaving the Muslim school to go to FET phase in other school/s, which might not necessarily be Muslim Secondary schools. Researchers, to avoid social pressure, may not select participants directly, (Gaudet & Robert, 2018); however, acknowledging that using teachers to select participants in this study might have led to the manifestation of bias/coercion. I therefore requested a meeting with learners (Grades 4, 5, 6 & 7) which was arranged with class teachers where objectives of the study were explained, also what was going to be required of these learner

participants. Therefore, an anticipated number was advised and volunteers were selected first, having met the specified criteria. Hence, the target population for this study was five registered Black African Learners in a Muslim Primary School.

3.5.1 Profiling of participants

The information presented on the Table 3.5.1.1 shows the brief profiles of the five Black African learners that were participants from whom data was generated, and they were given pseudonyms.

3.5.1.1 Black African learners' profile

Participants	Grade	Gender	Age	Religion	Nationality	Home Language
Lilies	4	M	9	Christian	South African	IsiZulu
Roses	5	F	10	Christian	South African	IsiZulu
Sunflower	6	F	11	Christian	Zimbabwean	Shona & English
Hydrangea	2	M	12	Christian	Zimbabwean	Shona & English
Gladiolus	7	M	13	Christian	Zambian	Chewa & English

Pseudonyms safeguard the true identities of participants by instituting measures that make identities anonymous. In addition to pseudonyms, the biographical details portrayed the participants, gender, age, nationality, home languages and grade. Pattman and Carolissen (2018) proclaim that it is important that research becomes more of a participatory process where learners become participants of research rather than just objects. The selected five Black African learners shared in-depth and diverse

insightful information including their social contexts, psychological and cultural backgrounds as experienced in the MPS which was beneficial for the findings of the study.

3.6 Data generation methods and procedures

The methods that were used to generate data for this study included written narratives, semi-structured one-on-one interviews and focus group discussions with the participants. The findings from data generation were compared, analysed and interpreted accordingly. These methods are discussed in detail below.

3.6.1 Written Narratives

A narrative is a particular method of generating data (Flick, 2018); a style of telling a coherent story explaining lived experiences to people (Vandeyar, 2019). Another version via Gaudet and Robert (2018) who view narratives as descriptive, explanatory windows that allows the researcher to explore subjective experiences of participants about certain phenomena. Therefore, utilising written narratives in this study allowed learners to explain how the (re)construction of their identity affected or shaped who they were, how they had developed within and outside the school context, and how they were reconciled with their beliefs (Silbert, Galvaan & Clark, 2019). Furthermore, narratives illustrated how learners attempted to navigate their desires, hopes and their future lives through drawings (McAlpine, 2016). In their narratives, learners were given an option to respond using text and drawings if they so wished.

Bertram and Christiansen (2014) assert that drawing pictures is a good method to use with children who may yet be lacking in good writing skills. Whereas Charmaz (2014) emphasises that including visual drawings can provide concrete images of the participants' ideas. In this case, the drawing method integrated as joint narrative, evoked Black African learners to draw significant aspects that described how their identities are (re)constructed within the Muslim school. This combination of visual

drawings and textual and dialogical information (McAlpine, 2016) captured less inhibited but more natural accounts and chronology of learners' experiences.

To accommodate participants and flexibility from their written narratives, these were conducted both in English and isiZulu. To understand how participants constructed the meaning of their experience, I gave them booklets that contained written narratives, guidelines prompts. To completely fill in or respond to required information on narratives, 40 to 60 minutes was allocated to brainstorm, write and draw responses. After learners were finished with the booklets, they were retrieved and used to complement one-on-one interviews and focus group discussions.

3.6.2 Semi-structured one-on-one interviews

An interview is considered by Creswell and Poth (2016) as social interaction where knowledge is constructed through conversations between the interviewer and interviewee. According to Blanche, Durrheim and Painter (2012), in a qualitative study interviews are more natural forms of interacting with people than their completing questionnaires, doing tests, or an experimental task. Flick (2018) outlines that interviews are used as tools looking for rich-detailed information, not for yes or no, agree or disagree, responses. Instead, questions are open-ended, semi- or unstructured and adapted to the flow of the interview conversations. Strydom (2011) points out that interviews are conducted in different forms, such as the semi-structured one-on-one interviews, ethnographic interviews, interviews via e-mail, telephonic interviews, and convergent interviews. In this study, semi-structured one-on-one interviews were used as a strategy to generate data with the Black African learners, being the participants of the study.

According to Gaudet & Robert (2018) semi-structured one-on-one interviews are conducted because they are used in the form of general opening questions to trigger lengthy responses from participants on the issue at hand. In addition, semi-structured one-on-one interviews are used to explore participants' thoughts, emotions and beliefs about the phenomena (DeJonckheere & Vaughn, 2019). Semi-structured one-on-one interviews best fitted the complex nature of this study and helped me to dig deeply into

participants' sensitive lived experiences in a MPS and how this impacted on their lives as Black African learners, as well as ways applied for them to be transformed.

I directed interaction with each participant to generate first-hand data about their thoughts and feelings as to how their identity is reconstructed in a Muslim Primary School. Individual interview sessions lasted for about 40 to 60 minutes with all the participants. According to Ramrathan, Grange and Higgs (2017), engaging participants in semi-structured in-depth interviews does not regard them specifically as participants, but also as co-researchers with critical perspectives on their lived experiences and understandings of a phenomenon under study. I conducted the interviews in a particular relaxed mode and considering the use of the mother tongue when necessary, since participants had attended an MPS where English was the official language of communication. I made a special effort to hear and understand what participants said when they used Muslim concepts to explain certain aspects relative to how their identity is reconstructed in MPSs.

However, at first some of the participants were reluctant to speak at length, which resulted in some of the interviews yielding limited data. Where necessary, I had to reschedule further interviews to generate more data to fill up the gaps. For follow-up of the questions, I used probes to ensure that I generated more required in-depth information. I gave participants adequate time to respond without interjection from me, which enabled me to develop rapport with each learner participant, and was exposed to their thoughts and emotions, values and beliefs regarding the identity reconstruction. However, during interviews there were limitations I encountered including where some participants were absent from school and unable to honour their scheduled appointments, presumably due to Covid-19 challenges (Coetzee & Venter, 2016).

This compelled me to revisit the school to continue with interviews beyond the anticipated scheduled time. I utilised a digital audio recorder for each interview, which afforded me ample time to listen to the interview attentively (Silverman, 2020) whilst only writing down imperative aspects. The entire data captured was transferred to the computer systems during the data transcription process.

3.6.3 Focus group discussions (FGD)

In addition to semi-structured interviews, my study also incorporated focus group discussions. According to Lundgren and Scheckle (2019), a focus group discussion (FGD) generates existing group reflections, attitudes and key views that influence the meaning of the phenomenon in a group setting. A focus group discussion is further defined by Flick (2018) as any group discussion as long as the researcher is actively encouraging and attentive to the group interaction. However, Nyumba, Wilson, Derrick and Mukherjee (2018) and Adams (2015) mention that a FGD consists of four to twelve participants, being sufficient to acquire diverse perspectives about the study. In this study a FGD was conducted with five BAL learners. The focus group discussion allowed the open extended questions (Adams, 2015) to generate useful data on contextual factors that shaped the research implementation process (Flynn, Albrecht & Scott, 2018). This was advantageous because using the focus group presented the opportunity to observe considerable interaction for 60 minutes. I used written narrative gaps in response as a stimulus for FGD to yield rich data. However, one participant from Grade 7 was absent from school during focus group discussion due to Covid-19 challenges, which was not a major limitation because they had all participated in written narratives and individual one-on-one interviews. The focus group discussions helped me to gather more detailed information, clarify issues, refine certain aspects and contrast diverse views, as well as helped to triangulate research findings.

3.7 Data analysis

This is the final aspect of the research methodology that focuses on the analysis of data generated (Ramrathan, Le Grange & Higgs, 2017). Data analysis method is defined as "the process of logical techniques to describe and illustrate, condense, recap and evaluate data" to produce an in-depth report (Sharma & Journal, 2018, p. 3). Mkhize (2017) describes data analysis as a systematic procedure that comprised organising, accounting for, and interpreting the data at various levels. Creswell et al., (2016) proclaim that the goal of data analysis is to synthesise data in the form of themes, patterns, differences and commonalities that lead to understanding and interpretation of data for clear conclusions. According to Gray (2018), there are several

ways of analysing data. In this study, two methods of data analysis were used, narrative and thematic analysis.

Narrative analysis is defined by Wesley (2018) as a strategy that acknowledges the extent to which stories are told and offers understanding about lived experiences. On the other hand, Creswell et al. (2016, p. 104) refer narrative analysis to "a variety of procedures for making meaning of the narratives generated in research". Wesley (2018) explains that the advantage of narrative analysis, assists to track main narrative themes within the testimonies given by participants about their lives. In this study, narratives were classified into themes.

Thematic analysis has been defined broadly as "a way of seeing" and "making sense out of seemingly unrelated material" (Neuendorf & Paula, 2019, p. 6). Braun and Clarke (2006, p. 8) refer thematic analysis to "a wide range of pattern analysis of data. Ranging from thematic analysis within a social constructionist epistemology". In concurrence, Silbert, Galvaan and Clark (2019, p. 215) state "the advantage of thematic approach for data analysis allows the emergence of dominant themes and patterns across the texts". However, thematic analysis does not exist without pitfalls. For instance, data discovery and verification may be disrupted by re-emergence of new themes at the final phase of data refinement (Majumdar & Bose, 2019). Despite pitfalls, this study used a simple rich data analysis process, offered by Braun and Clark (2006) to analyse data generated from written narratives, semi-structured one-on-one interviews and focused group discussions. The six-phase process is briefly summarised below:

Figure 3.7 Phases of Thematic Analysis in Psychology
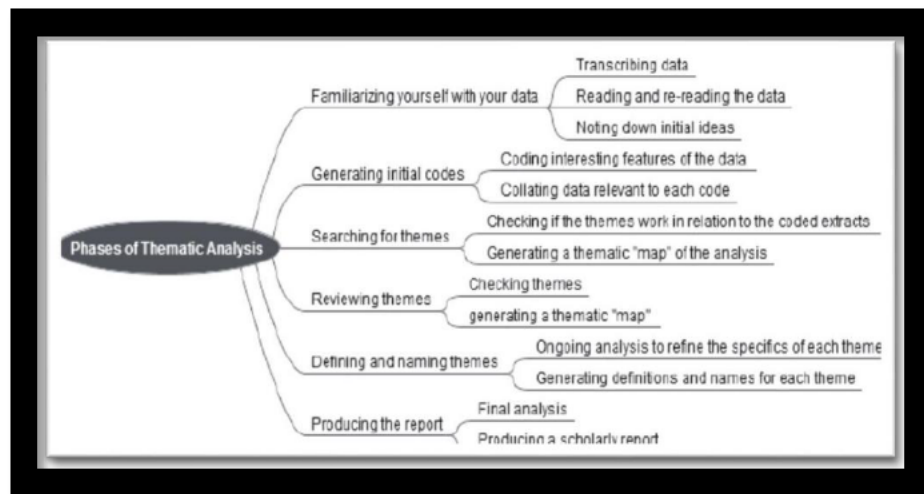
Source: Adapted from Braun and Clark Thematic Analysis in psychology (2006)

This study provides six straightforward phases of Braun and Clarke's (2006) approach to conducting thematic analysis:

Phase 1: Familiarisation with data

This phase refers to transcribed text and identified items of potential interest for the study. Giloi (2015) suggests that transcribing is not only based on writing down the narratives or interviews as you are listening to them, but is a complex process that incorporates decisions whether to:

"Transcribe a recording. How much of it to transcribe. How to represent the recorded talk. Whether non-verbal elements and gestures should be included. Whether pauses and silences should be included and, if so, whether they should be timed. How to label speakers and lay out the transcripts. And, where to begin and end extracts for use in research reports" (Giloi, 2015, p.139)

Thus, it is suggested that transcribing involves selection of practical knowledge and skills for interpretation and representation of the research proceedings and rewriting of participants' original perspectives. However, familiarisation with data goes beyond transcribing verbal data into written form and expand to observation of classroom practice (Xu & Zammit, 2020). For this study, during this phase, I made myself familiar

with the depth and breadth of the content. I listened to the voice recordings of the semi-structured one-on-one interviews while taking down notes. This was followed by checking the transcripts against the original audio recordings for accuracy and themes relevant to the research questions.

Phase 2: Coding

Code describes a particular idea at a time and several codes assembled construct a theme in the process of thematic analysis (Mujumdar & Bose 2019). This phase includes "the production of initial code from the data" (Braun & Clark, 2006, p. 18). During this phase, the researcher generates initial codes by identifying essential features of the data significant to answering the research questions and assembled data codes across dataset of the study. A good thematic code fully captures participants' views and the qualitative richness of the phenomenon (Xu & Zammit, 2020). The fundamental aim of coding is data reduction, exploration, analysis and theory building (Khokhar et al., 2020). For this study, the coding process occurred after familiarising myself with data. I began by re-reading the data from interview transcripts, identified segments of data that could be relevant to the research questions, and wrote down the codes for each segment. This process was cyclic throughout data content.

Phase 3: Searching for themes

Theme refers to pattern of ideas that tend to identify and describe various facets of a single idea from dataset (Majumdar & Bose, 2019). This phase involves collating coded data extracts within the identified themes (Braun & Clarke, 2006). In this study, this is the phase when I started thinking about relationship between codes, themes and sub-themes. I also searched for themes, scrutinised the codes and generated data to detect broader patterns of meaning. Four themes emerged which were discussed in Chapter Four.

Phase 4: Reviewing potential themes

This phase involves two levels of reviewing and refining themes where at the first level, one verifies whether collated themes form a coherent pattern and then proceed to the second level to verify whether themes fit; if they do not fit, reworking, and creating new themes is necessary (Braun & Clarke, 2006). In this study, I reviewed themes to determine whether they narrate a substantial story that answers the research question(s). While in the reviewing process, four themes that emerged were refined, split, combined, or discarded.

Phase 5: Defining and naming the themes

At this point, defining and further refining the themes that are presented for analysis, is essential. Refining and Defining means detecting the essence of each theme and what aspect of data each theme captures. (Braun & Clarke, 2006). At this stage, the researcher starts brainstorming for allocating functional names that are essential for final analysis. The four themes that emerged were:

1. Black African learners' understanding of identity, identity construction, and identity reconstruction.
2. Identity reconstruction as Black African learners in a Muslim Primary School.
3. Challenges faced by Black African learners in Muslim established identities.
4. Adaptations to the way Black African learners' identity is reconstructed by the Muslim Primary School.

In this study I defined, named and developed a detailed analysis of each theme.

Phase 6: Producing the report

This phase involves the final analysis and comprehensive and simplified written report to assist the reader to understand complex qualitative thematic process and interesting narrative that articulates data within and across themes in a most valid, coherent and non-repetitive, concise manner. Braun and Clark (2006) emphasise that analytic

narrative goes beyond description of data. It presents an argument in relation to research question(s) and literature. In this study, I produced the report by collating the analytic narratives data segments and aligned the analysis by supporting it with related literature and theoretical framing where necessary.

3.8 Issues of trustworthiness

Trustworthiness refers to "the degree of confidence in data, interpretation and methods used to ensure the quality of the study" (Connelly, 2016, p. 435). What constitutes trustworthiness includes credibility, dependability, confirmability and transferability, which are crucial to the integrity of the findings (Nowell et al., 2017, Lincon & Guba, 1986). Bertram and Christiansen (2014) describe the terms of generalisation, validity and reliability in research as the 'holy trinity' to be revered by all true believers in research. However, these two concepts — validity and reliability — are used with qualitative research. In qualitative research, trustworthiness encompasses all issues that need to be ensured for research to be credible. However, Gaudet and Robert (2018) proclaim that what makes knowledge produced credible, is not methods and data selected, but coherence, rigour and transparency, scientific decision; the challenges related to the purpose of the study, the research questions and possible answers, the methods of data generation and analysis, as well as the conclusion. This study did not comply with holy trinity but differed by employing four criteria that determined trustworthiness of the qualitative research, namely: credibility, dependability, conformability and transferability.

3.8.1 Credibility

It is imperative to point out that the research was indeed credible. Credibility is the fit between respondents' viewpoints and the researcher's illustration of them (Nowell et al., 2017). Anney (2014) argues that credibility requires adequate time, skills and strategies which fit a qualitative paradigm to deal with misrepresentation of data and believability. Credibility of a study is ensured by prolonged engagement and persistent

observation, triangulation, peer debriefing, member checking, and reflective journaling (Connelly, 2016), in this study, I used methodological triangulation to ensure rigour and credibility, utilising written narratives, semi-structured one-on-one interviews, and focus group discussions with participants with the aim of 'confirming' data from these multiple sources (Houghton, Casey & Murphy, 2013). Herein, reflective diary is a track record of reflection in action and experiment by filling in reflection diary entries (Gladovic, Tai & Dawson, 2022). Subsequently, allowing learners to observe deconstruction and reconstruction activities.

As part of the triangulation technique, credibility was enhanced both during the data generation and data analysis processes. An audio recorder was used to refer to the responses of participants for accurate data analysis. Black African learners were allowed as "participants to verify" whether transcriptions of their interviews were accurately transcribed (Houghton, Casey & Murphy, 2013). In addition, data generated from multiple sources was verified to confirm the findings and to increase credibility of study findings (McLeod,2019).

3.8.2 Dependability

In addition to credibility, as outlined above, the rigour of the study was ensured through dependability criteria. According to Connelly (2016) dependability refers to how firm the data is. In this manner, this study ensured that findings did not confirm perception of only one person. However, findings confirmed whether the number of participants who held the same opinion were evident in the study. This prevented biasness and misrepresentation of participants' perceptions (Rossman & Rallis, 2016, Nowell et al., 2017). Hence, procedures of dependability that include audit trial of process logs were administered in this study. I kept detailed notes in a reflective diary that highlighted transparency of the research process.

3.8.3 Confirmability

The concept 'confirmability' refers to accurateness of data, where the rigour of the study is dependable on different methods (Mkhize, 2017; Houghton, Casey and Murphy, 2013) — which Connelly (2016, p. 435) refers to as "the neutrality or the degree of findings that are consistent and could be repeated". To enhance confirmability of the findings, I ensured that the study was not permeated with my personal interpretations.

Instead, I ensured that the research findings were based on the experiences and perspectives of the participants rather than my inclinations as a researcher.

I conducted member-checking, which is also known as participant verification (Batenburg, 2015), where individual participants confirmed the position where misunderstanding of the transcripts of each interview had occurred, by verifying the transcripts of each interview (Mkhize, 2017, Batenburg, 2015).

3.8.4 Transferability

According to Connelly (2016) transferability refers to the study's rich, detailed description of the context, location, people studied, and transparent about analysis and trustworthiness. Houghton, Casey, and Murphy (2013) on the other hand, add that transferability is copious, detailed content of the research for the reader to make wise decisions about transferability of findings to their specific contexts. In this study, I made substantial descriptions of the context of the site and profiling of each participant to highlight the uniqueness of the selected MPS and learner participants.

Examples of raw data, direct quotes from participants (in this case, Black African learners) were presented. In this sense, deep meaning and different realities were conveyed to increase readers' comprehension of a phenomenon. Secondly, authenticity of the study was validated. In essence adhering to the above four criteria guided this study to a more trustworthy and authentic journey.

3.9 Ethical considerations

Ethics refers to moral and legal rights in research (Parveen & Showkat, 2017). Tesfaye (2017) explains ethical matters in research as what the researcher obeys as principles of integrity in pursuit of truth. This implies that I had to be solely responsible for the ethical conduct of my research. Ethics are implemented with the full insight that they are fundamental segments of rigorous research and exist in peoples' actions, and in practice of the research (Tesfaye, 2017). The following actions were manifested to uphold the ethical practice of the research process:

Ethical clearance and informed consent: Conducting the research ethically, and as a Registered Masters student, I began by applying to the UKZN's Ethics Committee for ethics clearance, from whence it was approved by the Higher Degrees Ethics Committee. I further sought permission to conduct the study from the Provincial Education Director in the KwaZulu-Natal Provincial Department of Basic Education. Since researchers are not permitted to recruit directly from the school, for instance, "populations are difficult to access due to bureaucratic public service regulations" (Bojuwoye et al., 2014, p. 5, Hoosen, 2016), I sought permission through a written letter to a Muslim Primary School Principal, as the gatekeeper, to conduct research and use selected learners as participants. However, according to Gaudet and Robert (2018) ethical considerations, and more particularly, informed consents, are crucial when collaborating with people.

The keystone to ethical research is informed consent, and according to Fleming & Zegwaard (2018), the term has two fundamental components, being 'informed' and 'consent'. Since I worked with learners in this study, I had first to seek permission from their parents; and, as Siegle (2019) states, researchers cannot generate data from minors without parental or guardian permission, so consent forms, translated into parents' home language, were signed and kept safely. Learner participants endorsed assent forms after they were given consent by their parents.

Upholding ethics, participants were informed that their participation was valued, voluntary, and that they had the right to refuse to participate, or withdraw if they wished, without any penalty being imposed upon them (Chindaya, 2011; & Gutuza &

Khosa,2015). This references the (dis)agreement of parents for their children to participate in the study. For debriefing purposes, the school psychologist was requested to be on standby to provide services (counselling) to learner participants before, during, and after data generation processes, in case there might be a need for such.

Confidentiality and anonymity: Participants' confidentiality means, the participants' identity is known to the researcher, but data was de-identified and identity was kept confidential (Fleming & Zegwaard, 2018). In this study pseudonyms were used for participants (names of flowers such as Gladiolus, Hydrangea, Sunflower, Roses, Lilies) and for the selected school, (MPS), observing their right to anonymity (Khan, 2014, Pillay, 2016, Tuta & Thinguri 2017). Moreover, valuable information of participants was not divulged in public domains, including conference presentations, journal article publications, and dissertations.

Protection of collected data: Goosen (2018) and Stephens (2013) maintain that all data generated by the researcher must be protected. In this study, data generated from participants was stored, protected from physical damage and retained on disks and was going to be destroyed after five years as per University of KwaZulu-Natal research ethics procedures. Data was secured through using password zipped-up protected files. The supervisor was given the password to access the files. Further, the recordings from the interviews were transferred from my cell-phone into MP3 format on to my laptop computer. I transcribed data and later converted it into a PDF format. These documents were backed up on an external hard drive. Both recorded and hard copies of data, including the scanned signed participants' consent forms, were to be shredded and burnt after five years. On completion of this study, a meeting with all the participants was to be scheduled where they were told the outcomes of the study. As a gesture to thank them, the school was issued with a hardbound copy of my dissertation as a reference to members of this school community (selected school). Participants were each given a PDF|USB copy for themselves, and other members of the staff.

3.10 Limitations of the study

Limitations are found in all research, and affect time, activities and roles (Langa, 2019). The study faced some limitations given the sensitive nature of issues of identity reconstruction. This means that the study evoked emotions related to deep-rooted issues that learners experienced within educational settings. Therefore, the mitigation strategy was employed through multidisciplinary approaches. This means other specialists from other disciplines including an educational psychologist was to ensure that the participants were not exposed to any harm but were assured of the benefit to the participants of the study. Secondly, the sample size that was used for research was far too small and unrepresentative of the broader population. The findings were generalised in a culturally homogenous population. Thirdly, the research design was relying too heavily on qualitative evidence to account for complex issues, rather than quantitative evidence.

While this was a qualitative and quantitative study from an MPS context, future research on the same phenomenon and methodological approach could be explored in a high school as well. In this way, the qualitative component and comparative dimensions will be further developed.

3.11 Chapter summary

This chapter discussed the research design and methodology that were used in conducting this study. The chapter outlined the qualitative approach and interpretivist paradigm that framed this research study. The discussion illuminated the research process in its attempt to acquire rich data for responding to the core questions of the study. The case-study was discussed on reasons for its choice and the sample and sampling method used. Furthermore, data generation methods were presented regarding their suitability for trustworthiness of data. These methods were written narratives, semi-structured one-on-one interviews and focus group discussions. The chapter also deliberated on the rationale for used guided analysis when generating and analysing data.

The presentation covered measures that were undertaken to establish levels of trustworthiness: credibility, dependability, confirmability and transferability findings (Nowell et al., 2017, Lincon & Guba, 1986). This was followed by discussion of an ethical consideration that I upheld in the research process to eliminate harm and minimise risks. In conclusion, the limitations of the study were explained. It further introduces the next chapter.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS

Let the new earth arise. Let another world be born. Let peace be written in the sky. Let second generation full of courage issue forth, let a people loving freedom come to growth, let a beauty full of healing and a strength of final clenching be the pulsing in our spirits and our blood. Let the martial song be written. Let a race of men rise. (Margaret Walker, 2019)

4.1 Introduction

The previous chapter presented the research design, research methodology, sample and selection method, data generation and data analysis procedures. Details of adherence to ethical issues and limitations of the study were also explained in detail. This chapter presents, analyses and discusses generated data. The presentation and discussion of findings is organised according to themes and sub-themes developed from written narratives, semi-structured one-on-one interviews and focus group discussions conducted with five participants being, three female learners from the Intermediate Phase, each participant from Grade 4, 5 and 6 and two male learners from Senior Phase in Grade 7, to be specific. Verbatim quotes were utilised throughout the presentation of data; however, pseudonyms were used to ensure confidentiality and anonymity of participants. Data from participants was systematically analysed following organisation, accounting for and interpretation of the data at various levels (Mkhize, 2017). In addition, and as advocated by Hoosen (2016) responses were further explored, analysed and strengthened with literature reviewed, theoretical framework as well as certain aspects of research design and methodology as deliberated in Chapter Two and Chapter Three.

The research methods used led to rich textual data aimed at responding to the three key research questions that guided the study, as follows:

1. What is the conceptualisation of Black African learners' identity reconstruction in a Muslim Primary School?

2. How do Black African learners reconstruct their identity in a Muslim Primary School?

3. What are the experienced identity reconstruction challenges (if any), that are faced by Black African learners in a Muslim Primary School, and how are these mitigated?

4.2 Data presentation and discussion of findings

This section deals with the empirical findings derived from the study. The study relied on the theoretical lens of Social Identity Theory (SIT) to generate and analyse data from learner participants in MPS.

The findings are divided and presented into four themes and sub-themes that emerged. Themes are explored with a focus on the participants' own experience of identity reconstruction in an MPS. These themes are presented verbatim from the participants. The verbatim quotations that support the discussion are given in text, and in visual drawings under relevant themes to ensure that the 'voices' remain pristine in the study.

Pseudonyms for identification of participants are represented by the names of flowers such as Gladiolus, Hydrangea, Sunflower, Roses and Lilies to ensure confidentiality and anonymity. Spelling and grammar in the quotations appear as in the original data and has not been tampered with. Finally, literature and theoretical framework are integrated to substantiate the research findings.

It is prudent to provide a brief overview of the Black African learners that are participants in the study, so that the themes that emerged are not stripped from the contexts in which they were generated. All five learners were located in a Muslim Primary School chosen as the research site. The information obtained from the participants covered the age, nationality, country of origin, language and number of years in the school. Gender was also factored to accommodate diversity of participants in the study.

4.2.1 Black African learners' understanding of identity, identity construction and identity reconstruction

The generated data from participants' one-on-one interviews and focus group discussions revealed that learners had an understanding of the concepts, identity, identity construction and identity reconstruction. Their description of the concepts, analysis and understanding revolved around the quality and condition of person and his/her or their values, the quality of the school and its values, as well as emotional, cultural, social and family background.

4.2.1.1 Identity is an interpretation of self

There are artificial or imposed identities which give people insight into myths about self at large. Hence, Black people spurn Black identity as an insignia of failure, wickedness and poverty. What emerged from the semi-structured interviews with Black African learners from Muslim Primary School, revealed common understanding of the concept identity, and one learner reported that:

> *My understanding of the word identity is when they (BAL) talk about themselves, their emotion, how they are or who they are. If you talk about the school, you talk about its quality, its values. It is about showing yourself, who you are to other people. The quality of a person, the values of a person* (Roses)

A similar response was shared by some BAL; however, issues of emotions, background and culture were highlighted in this way:

> *Identity means who you are, what you are, what you love about yourself and what   you don't love about yourself* (Hydrangea)

> *Identity is about your feelings, is about you, is about yourself* (Gladiolus).

> *Identity is who I am, background, what culture, how old, your family, how you feel about yourself, your grade, everything about yourself, how you see yourself. (*Sunflower*)*

Sunflower further shared her understanding of the term identity in relation to how one presents oneself and said:

> *Identity is how you are, how you speak, how you talk.*

In other words, this statement clearly indicated their understanding of identity as being a unique representation of oneself.

When analysing the understanding of the concept identity in an MPS, the BAL responses were closely related. Black African learners had a profound understanding of the concept identity within the MPS context, including the condition and quality of persons, values, the quality of the school and its values, as well as emotional, cultural, social and family background. Their collaborative views of understanding what identity meant for them in general and in school where they are registered is supported in the views of McLeod (2008) explaining the social identity theory as a person's sense of who they are that is premised on their group membership.

True self cannot perceive itself directly in isolation but can catch itself in an act of doing something. In this way, as much as the participants' responses are unique, the indication is that for identity to be identified, the context is important. This also suggests that identity is formed by multi-constructs including beliefs and culture which cannot be separated from any individual. These findings confirmed what literature states, especially in the case of Black African identity as described by Silbert, Galvaan and Clark (2019). In Silbert et al.`s definition they highlighted how culture and background and context play a role in identity, identity construction and identity reconstruction. For example, the view demonstrates how 'indigenous Bantu-speaking people of South Africa' share cultural and historical experience constituting an indigenous African ancestry which in this case most participants saw as background and culture. At the same time, background for the BAL was associated with socio-economic background which Janes and Williams (1989) advocated identity conceptualisation of BAL as evidenced by background of injustices of the past.

4.2.1.2 Reconstituting a new identity

Participants also shared various understandings of what identity reconstruction meant for them. Amongst their responses, identity reconstruction meant 'becoming a new being', 'moving into the light', and multi-dimensional. One participant, Gladiolus, expressed his understanding of identity reconstruction as:

… *"Changing from what you used to be before, changing into a new person"*

Gladiolus further added the following:

If you are from another school the teachers will help you find people, pick up friends for you or make you choose who you want to sit next to you. They welcome you. This has reconstructed my identity to welcome people in our lives, solve issues and make friends with that person. This school have (has) taught me the importance of spending time with other people and that real helped me to move to the light.

Other participants shared a similar view and said:

It means, you build who you are, you construct everything about yourself, your feelings, your emotions, your values. Stand up for yourself even if you have to argue (Roses).

However, one participant from Grade four felt that that identity reconstruction refers to identity protection and personal well-being and said:

*My understanding of identity reconstruction ukuthi ngithole abangani futhi bengibhorekile ngixoxa nabo ngingabuki abanye bexoxa nabangani bakhe (babo) [to get friends and if I am bored, be able to communicate with them not only witness others communicating with their friends] (*Lilies*)*

Lilies' viewed identity reconstruction as an incredible transition and said:

Identity reconstruction means ukufunda [learning] different subjects including. SS (social science) geography, English, Maths, Afrikaans and PWB (Personal WellBeing).

Apart from stressing identity construction as based on subject learning and the importance thereof, Lilies' response emphasised the role of PSW:

PWB isitshela nge Covid-19 ukuthi ungabuthinti ubuso bungaziwashanga izandla, ningabambani izandla, kufunekani social distance [personal well-being tells us about Covid-19, we must not touch the face if you have not washed the hands, you must not hold each other's hands]. From grade 3 there was another teacher, she did not like us. When she asks for our books, she hold pens with a tissue while marking and she sanitised hands.

Also, Lilies, felt that identity reconstruction is about communication. She shared this way:

Ukuthi bangifundise nokuthi ngikwazi ukukhuluma lento abayikhulumayo. [They must teach me to speak the thing that they speak] Sake safunda (we once learned), the fox jumped over the lazy dog.

However, unlike Lilies whose responses were in class and about subjects, Sunflower viewed identity reconstruction as constructing everything about yourself and moreover, standing up for yourself and she explained in this way:

It means, you build who you are, you construct everything about yourself, your feelings, your emotions, your values. Stand up for yourself even if you have to argue.

In support, of Sunflower's response, Roses interpreted the meaning of identity reconstruction as not about the present, but the future, and said:

You have to learn when you come here, you can't do whatever you want when you are here. In this school, if you are not smart, you are not going to pass, no grades.

If you sit and do nothing, nothing will get done in your life. You must be who you want to be: mind, self, yourself.

These findings based on BAL understanding of identity reconstruction in an MPS yielded interesting perspectives. For example, mentioning new subjects indicated change and reconstructed BAL to become better learners because the subjects were taught in English, unlike the language of learning from the Black schools. However, an observation by Lilies, a 9-year-old, left her devastated and confused. While PWB as a subject, meant that they (re)construct themselves as well as teachers because of the COVID 19 health protocols which a MPS community had to follow, the behaviour of some teachers left her feeling less belonging and not accepted. It must be acknowledged that COVID 19 as a new pandemic globally, protecting oneself traumatised the nation, learners included. There is not much that has been done to acquire in-depth perceptions of learners in the Primary School especially, Foundation Phase. The social and personal distancing affected learners, and for them the distance between the teacher and themselves suggested dislike.

However, for BAL from Southern African countries felt that the MPS was welcoming. The school was seen by the BAL as responsible, in as much as it goes an extra mile

by connecting them with friends or assists them in choosing friends they want because friendships and relationships are very important for developing Primary School children, to the extent that Gladiolus from Zambia referred to the process of identity reconstruction in MPSs as moving into the light. In addition, findings revealed that teachers also contributed to protecting learners from social instability by teaching PWB during a Lifeskills period so that they adapt to the New Normal.

Beane and Crowe (2019), affirm that identity can be reconstructed on an evolving process in response to the challenges, in this case, BAL belonging to a social friendship network. Social Identity Theory confirms that group membership forms a key part of identity (Elser, 2000). The outstanding factor about BAL is an experience which is powerless in disrupting their self-understanding, self-independent and self-affirming as findings suggested that they had to work hard to adjust and be accepted as part of the MPS community. They also had to learn to stand up for themselves, be assertive, be strong-willed cognitively, psychologically, culturally and socially, and studied hard for good grades.

Significantly, learning more about themselves and learning to be psychologically and emotional strong is supported in literature. Literature highlights that education has two different roots: educare which means to mould, train, teach, and drill, where the teacher transfers knowledge to learners and educere means to reach out from ignorance to knowledge, to draw out darkness from the cave to the light of knowledge (Bass & Good, 2004). Participants' responses referred to the above where teachers ensured that identities are moulded in the right perspective, not reduced, and implying that the MPS avoided the risk of reconstructing fictional characters.

Furthermore, Lilies from Grade four felt that identity reconstruction is about communication; an ability to learn to speak what Muslim learners speak, which in this case is the English language. In English, multiplicity of identity is constructed through practice and development of language. Black African learners made an example of the English sentence they once learned in class that reads thus: 'the fox jumped over the lazy dog'. While the participants were from another grade, it was evident that they all knew the sentence and thus it meant for them that if they can speak English, it is an achievement for them, and they belong to the MPS.

This attitude and belief by BAL is confirmed in Steyn and Coetzee (2017) where they state that using a sentence is the best teaching strategy for learners to quickly

master 26 English letters, which for him was the greatest challenge in the South African schooling system. English as the language for teaching and communication in the MPS is viewed by Nematzadah and Haddad Narafshan (2020) as a positive change that occurs to learners' identity through second language learning and acquisition. This is supported in the Curriculum Assessment and Policy Statement (CAPS) (2011) which endorses the additive bilingual approach as learners who start school are usually believed to be competent in their home language (HL) and are recommended for learning an additional language (DBE,2011; Fataar, 2018). This was evident from the findings and served as a pedagogical practice that protects BAL from misrecognition of who they are in an MPS.

Complimentary to additive bilingual approach, is social identity theory (SIT) which relates to those learners who categorise themselves into groups for social identification and derive social identity from the school to which they belong. Thus, findings further revealed that BAL deepen social and academic engagement for positive identity and restoration. According to Gholami et al. (2020) learners construct their identities over discourses presented in the school meaning, identity is multi-faceted therefore reconstructed by societal and school influence.

4.2.2 Identity reconstruction as Black African learners in a Muslim school

The second theme that emerged from one-on-one interviews and focus group discussions with Black African learners was identity reconstruction as Black African learners in a Muslim Primary School. When participants were asked how they reconstructed their identity in a Muslim Primary School, the participants shared on two discourses, presented below.

4.2.2.1 Multicultural and multilingual education in a Muslim school

Findings highlighted by participants pertaining to multicultural and multilingual education in a Muslim school. In one-on-one interviews and focus group discussions, participants responded by stating their reasons that allowed them to attend the MPS. For most participants, issues on multilingualism and multiculturalism seemed to be what motivated them. They responded in this way:

*I wanted to experience new culture, new people, new beginnings as while I was small, I was not aware there is something called Muslim. (*Hydrangea*)*

*Muslim culture brings something in you when they tell us that we must respect, we must pray, we must worship God. (*Sunflower*)*

A similar response was shared by Gladiolus, who mentioned the issue about mutual empowerment where both BAL and Muslim are interested to learn about each other's culture and said:

We want to learn more about their culture and their religion. Muslims also want to learn about our African religion like our culture, our prayers, our beliefs.

Roses further shared that the MPS cultivated and developed worthy qualities in a rational way that helped them build human relations and balanced identity. This is what she said:

We learn respect, learn other religions not only your own. There is equality. Everybody is in Hindu, BAL, and Muslim. It is not your own that matters, you learn other religions.
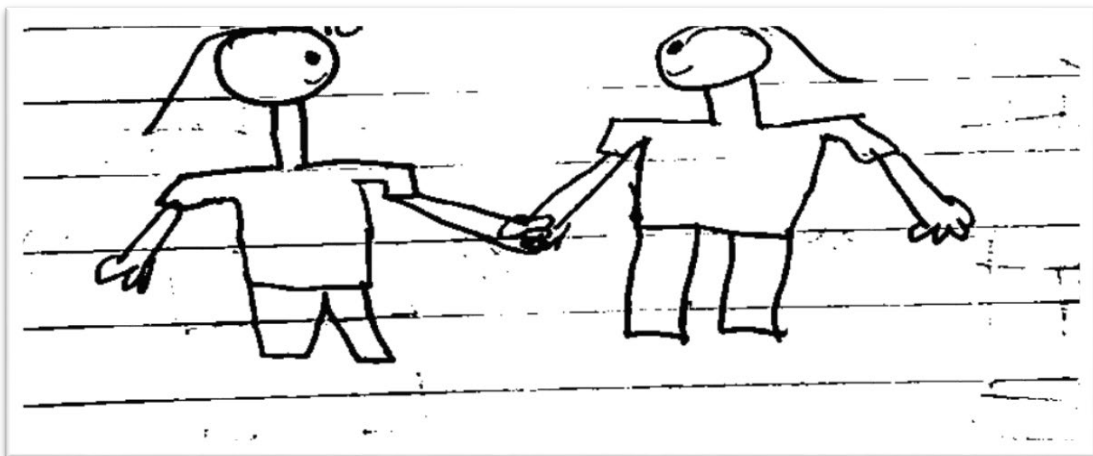
Drawing exhibiting respect between Muslim and Black African learners

Roses further mentioned experience of multilingualism they were exposed to, in an MPS compared to her schooling in Black township schools and she said:

When I was at Kusekhaya [Grade R school] we use to talk Zulu not English. Now in grade 4 I learn a lot and I know how to talk Zulu and English
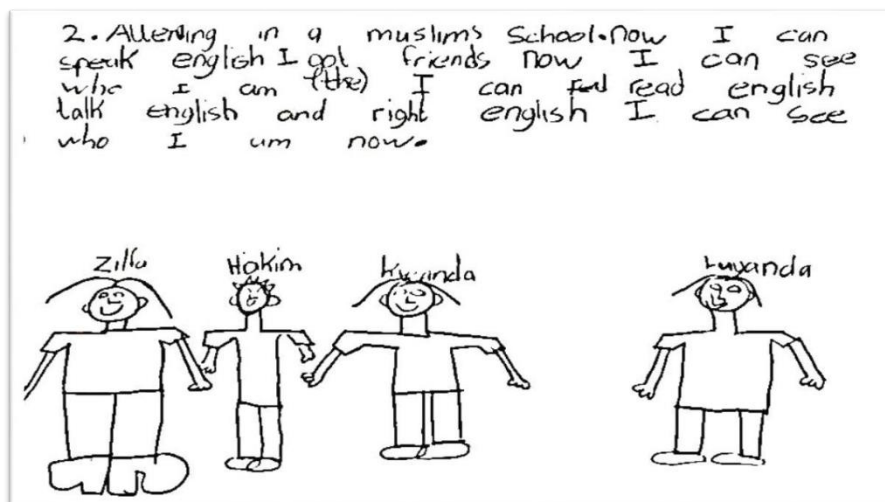
Drawing showing BAL development of Linguistic and Social Intelligences

However, one participant noted how Muslim and BAL's cultural stories are similar but dissimilar in languages and he said:

> *Our stories are the same and our culture, it is just they speak another language, Urdu and we speak another language. They speak in Urdu or Arabic and we speak in English. The English version is translated into Urdu version.* (Gladiolus)

All participants who shared stated that they were motivated by multilingual and multicultural education to attend the MPS. However, one participant, an 11-year-old from Zimbabwe stated that nothing motivated her to attend the MPS school. She said:

> *My parents chose it. I did not want to come to this school. I wanted Clairwood Girls). My parents said MPSs give more respect than other schools.* (Sunflower)

After the above findings from one-on-one interviews, different responses emerged from focus group discussions. Another question was posed to envisage BAL's understanding of culture in the Muslim school and what lessons they have learnt.

In the focus group discussions participants also explained both positive and negative lessons they have learnt from attending the MPS:

> *When the Muslims are praying, we must not disturb them. When they are praying, we sit at the back of the Musjid (Muslim Worship room) because we do not know all the steps when they praying in front.* (Hydrangea).

Response of another participant from Zambia, Southern Africa, who speaks Chewa, explained negative lessons about what was rightfully theirs as BAL, freedom to speak their native languages and explained this way:

> *In my class they don't like you speaking Zulu, if you speak Zulu or Xhosa or other language, they will tell you to change. If you say the word, they don't know they will start laughing and will say you are not speaking something with sense.* (Gladiolus)

In contrast, Lilies remarked on the positive lessons that they have learnt about Muslim culture, love regarding Salah and priority they demonstrate when it comes to their religion. These experiences were shared in this way:

> *Muslim love Salah, and good at Salah. Salah is kind of their sacred prayer that they use all the time when they pray and they believe in it.*

Sunflower concurred with Lilies and added the following:

> *Apart from the prayer it is highly important that one values respecting others in life. You have to respect elders and always pray to Allah everyday five times.*

Roses further mentioned and shared her experience on Muslim lessons and said:

> *I listen to Muslim education but Apa called the lesson, Life Lesson. Even if it's said by a Muslim, it includes everyone, it's a good lesson.*

As I continued engaging them in discussions, I found that over and above positive and negative lessons experienced, participants expressed aspects that they particularly liked about being BAL in a Muslim school and were shared this way:

> *The best part is having someone to talk to in your other language that you can speak (Shona or Bemba) and getting close with, talk to. Only five learners can speak my language: four learners in grade 6 and one in grade 5 (*Sunflower*)* Lilies also shared her best experience in the MPS and said:

> *The best part is to ask someone to get you a friend. Having a friend is helpful as he/she become a person whom you can talk to, share your secrets.*

However, a different response was shared by Gladiolus from Zambia that his best experience in the MPS is about teachers who give exceptional support to BAL and said:

> *The best part is the way the teachers treat you. They are good in what they do. They help with whatever you need, they don't make you hate school. they help you when you are depressed. When we are having problems at home, the talk to you, they give you advise and information on what to do and work* (Gladiolus)
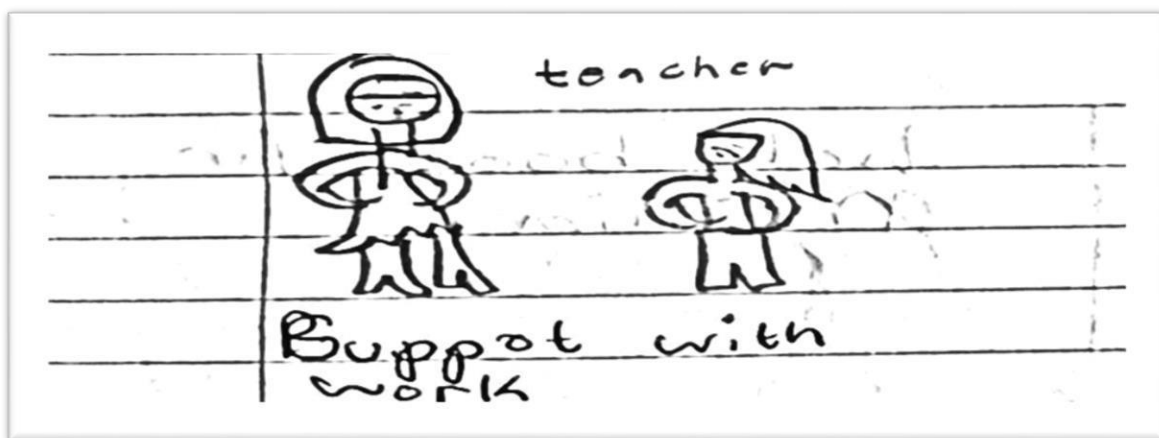
Teachers' support and encouragement contributes to BAL identity development

Gladiolus further expressed how they feel about the treatment received from teachers as BAL in an MPS and said:

> *I feel like a family, don't feel lost because of the way they love and care for us. When we having a play or when we have to recite something, BAL are called to recite; we rediscover ourselves with excitement. When the Muslim teacher is talking to a BAL, let's say I am running and I fall down and get hurt, the teacher will have to look for first aid kit and make you sit in class and they will be there for you until you feel better and start doing things for yourself.*
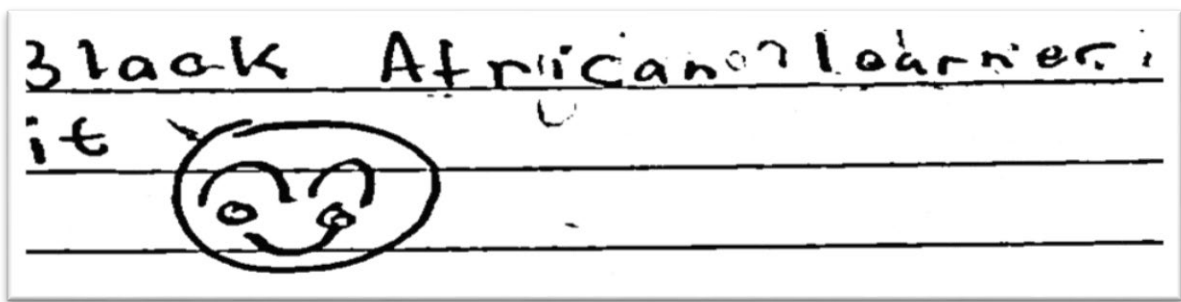
A confident and happy child is an empowered child

In the above drawing, this participant used a smiley face indicating feelings of happiness about the effective treatment they receive from the MPS teachers.

However, both Hydrangea, a 12-year-old Shona-speaking BAL, and Roses, a 10-yearold Zulu-speaking BAL, shared their best part of being in a MPS as related to sports and teamwork on the sport field, and said:

> *My best part is when we are all together, let's say we are doing PE, we have to learn to talk to each other, we have to reflect with one another and sometimes you end up becoming friends with one another and you end up becoming best friends.*

In support, Hydrangea shared the similar view which also incorporates component of PE and said: "*The best part in the MPS is sports"* but did not explain much as to why sports particularly, although it was obvious that is where they got the opportunity to share and work together as teams. The findings further indicated that BAL felt their social mobility to the MPS was driven by interest to experience a new culture and new people. For example, Hydrangea and Sunflower explained this as having new beginnings for them and it never had any identity value to them at their age as they were unaware of who Muslims are or whether it is a bad or good thing to attend a Muslim school if you have different cultures/beliefs. Therefore, for these BAL it did not matter, as Amemiya (n.d.) states, that sometimes it is rewarding to cross intercultural barriers and open a dialogue with the new world – which is somehow what happened to these BAL.

In addition, and as advocated by Waghid (1999), Muslims' five times prayer per day significantly obey and adhere to the Quran Sunnah and Sharrah, the former is life experiences of Prophet Muhammed and the latter is the laws and habits of good living ordained by renowned Muslim jurists. I learned that Muslims were supposed

to pray forty times per day, but Prophet Muhammed reduced prayer sessions to five times per day, so that it would be easier for Muslims to pray. The first prayer is before sunrise, to indicate that they do not pray to the sun or any object, but to their god only. To fast forward, the second to fifth prayers are during and after lunchtime, when the sun is at its highest point, to symbolise deep continuous connection with God throughout the day. The special significance Apa (Arabic teachers) ascribed to the lessons, is that they are not Muslim education, but Life lessons, whereas the special significance BAL ascribe to lessons, is that they reveal their true identity to themselves. Similarly, literature supports the insight of participants concerning the impact of Muslim cultural practices as Zulaski (2017) sees these practices develop learners' psycho-spiritual identity while McLeod (2019) sees them as developing learners' social identity that gives BAL the sense of belonging to the social world.

Except for exclusion, which Hydrangea and Gladiolus shared, that they have experienced through attending the MPS. For example, to confine BAL at the back of Musjid and restrain them from speaking their indigenous African languages, is a dimension that is not a friendly relationship with justice, Ubuntu and God – practices that favour those who respect the dignity of their brother and always invite others to goodness. It is a structural dimension that positions BAL at a distance from, and limiting their educational experiences, while unintentionally promoting misrecognition.

This is a subtle point of crisis of identity that Kerr, Dean and Crowe (2019) state is experienced by learners as trauma and erodes a sense of self that imposes a challenge of a complex feeling of "betwixt and between" where BAL may no longer feel comfortable and belonging to the host culture. In Maggos' words (2019) they suffer triple identity, meaning, they are South African citizens, Black African and have Muslim identity. However, what emerged from this argument is that MPSs exclude BAL from other Muslim religions because they align with learners' background, aspirational requirements and reclamation of an African identity.

In accordance with the findings that Muslims love Salah Muslim prayer, Sivananda (1990, p. 68), a Hindu spiritual teacher shared a Muslim prayer [illustrated below]. The Muslim prayer is translated into English and Urdu languages. I included Muslim prayer translated into the Urdu language to strengthen the insight of how BAL reconstruct their identity in the MPS.

The Muslim prayer in English and Urdu reads thus:

4.2.2.1.1 Muslim Prayer Translated into Urdu Language

The Muslim prayer in the Urdu version gives considerable witness to how BAL expand their identities through Muslim educational experiences: the multilingual prayers that they see and how they regard multiple realities in school, across, within, and between, cross-cultural and post-disciplinary boundaries, which is complementary to the views of Anjum (2015) in SIT. He asserted that there are identity elements which expand as people reconstruct individual and collective identities during their lifetimes. While Olivier (2019) laments that respect in multicultural societies is only extended to those who relinquish their culture. Fortunately, this was not the entire situation with BAL, according to this study. For that reason, I commend BAL for not compromising their ethnic-racial identity to function at the Muslim school.

Furthermore, Black African learners said that the best part of being a BAL in a MPS was threefold, that is, to have someone who could speak their language, Shona, and the kindly way the BAL were treated by teachers, with much love and care. The last and most important issue is how allowing learners to participate in Physical Education [PE], and sports or extra-curricular activities could present a means to uncover themselves, be themselves, and learn about other cultures as well (learning from each other). Physical Education, which forms part of the Life Orientation curriculum seemed to have been the subject that was most liked by the learners, also, it assisted in deepening the social engagement and reconstruction of positive identity, where certain cultural values are promoted [as advocated by Breidlid (2005)]. The Black African learners pointed out that MPS teachers served as a psychosocial support structure for them.

Passion, love and caring, as vital characteristics of teachers, is important in developing learners, assisting in identity construction and de-/re-construction. A teacher essentially moulds the learner's identity. These qualities made each of the BAL and other learners in class as described by BAL feel like a raw but precious jewel that with wisdom could be polished to a proud shine (Jansen et al., 2011) and were willing to improve constantly, as it gave them a feeling of belonging. Black African learners claimed that this emotional narrative was enhanced by teachers, resulting in Jansen et al., 2011) viewing a teacher in a radical transformative space who could be one or all of the following: - an inclusive teacher, transformative leader, courageous activist, inspiring mentor, soft disciplinarian, tough-love coach, extended parent. Denoting that a multidisciplinary focus has taken over, calling for integration of knowledge, skills and values, to address psychosocial challenges faced by BAL in the 21st century that negatively affect their own wellness and sense of group identity.

During written narrative sessions, the BAL were invited to draw pictures, which is an excellent method for children who may yet be lacking in their writing skills. Integrated as joint narrative evoked Black African learners to draw and describe concrete images of how their identities are (re)constructed within the Muslim school, which captured less inhibited, more natural accounts of their experiences. The drawings provided insight into how young Black African learners developed morality by observing, adopting, and internalising standards of respect amongst themselves as diverse learners within the MPS.

Along with teachers helping with adaptation and integration of BAL into their MPS, they in turn understand and manage their identity through what Gardner (1983) coined as 'multiple intelligence'. The drawings showed the intelligence that BAL had acquired from the MPS. That is, linguistic intelligence (the ability to use language to express and appreciate complex meaning) and social intelligence (the ability to understand and interact effectively with others).

The drawings also revealed that during this process BAL identification switches from emotions of being sad and scared, to self-identify, with happiness, love, sense of belonging, high self-esteem and friendship. They were also at ease with group attachment, group commitment and inclusion. However, there were some instances where it would be obvious to BAL seeing and feeling that they do not totally belong.

For example, being seated at the back of the room during prayer sessions, but they would ignore that even though it developed a role confusion and identity crisis of who and what they really are, extended by on-going identity construction. This suggested that dual systems of education created cultural tensions amongst learners at an MPS.

The participant, Sunflower, who is from Zimbabwe, highlighted that there are only five learners in the MPS who can speak her language, being Shona. In other words, this Black African learner aspired to what social identity theory put forward as social identification and reconnection between self and other BAL to gain positive identity from in-groups rather than out-groups (Tajfel, 1979, Lelope, 2019, Harwood, 2020). In support of this position, linguist Benjamin Whorf, advocates that the language which learners speak strongly influences their identity and that they perceive the world differently. A stance very similar to Vygotsky (1960), who posits that language plays a significant role in developing learners cognitively. In the context of the study, I refer to Muslim learners as the in-group and BAL as the out-group, which is what proclaims that some South Africans have categorised themselves as a homogenous in-group based on their national identity and citizenship, and foreign nationals as out-group

.

4.2.2.2 Black African-Muslim-centred identity

On the question of how BAL reconstruct their identity in a Muslim Primary School and what it means for them to be a Black African learner in a Muslim school, Black African Muslim-centred identity unfolded. The responses captured the essence of the day-to-day experiences of being a BAL in a Muslim school. Roses narrated how BAL and Muslims are unified across race and class, as well as how the equivalence of other faiths are respected in an MPS, and she said:

> *It means we might be a different colour but, in this school, we have unity. Even if I am reading the Bible, and she reads a Muslim book, the morals are still the same* (Roses).

Although Roses narrated unity amongst BAL and Muslims, Sunflower, however, in one-on-one-interviews, expressed a different view and she said:

> *A Black African learner in a Muslim school likes to argue a lot, when there is a problem, they argue. They are rough. It starts with the people who let them down. That's how it starts. Maybe you have the right answer and the person who is arguing knows one has the right answer. That is where they put the roughness, the arguing and fighting.*

Sunflower, Lilies and Roses added their positive views to what it means to be a BAL in an MPS, goal-driven and high achievers with strong indigenous African moral conscience and explained this in this way:

> *Learning in a Muslim school means that we respect each other. They don't fight people. This is who I am now, ngiyafunda, ukufunda kuletha ukuhlakanipha [I am learning, learning brings wisdom]. My identity has not changed. I am still Zulu. I am still a Black African learner. When I am home, I speak Zulu with my family* (Lilies).
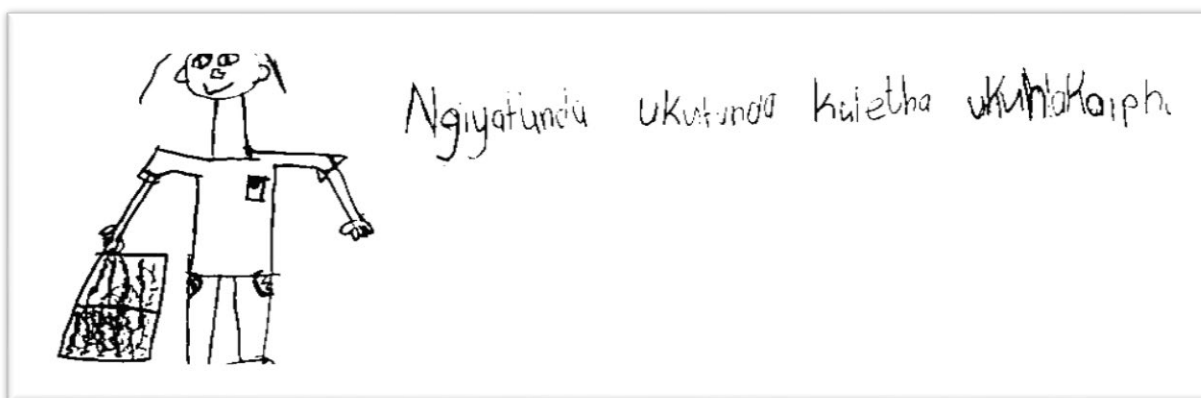
Learning raises cognitive capabilities

A Black learner in a MPS is smart, an achiever, works hard, has our expectations, reconstruct yourself, be a person you were meant to be in the MPS. Learn to work hard. Learn values of work .(Roses)

They are high achievers; they know what they are doing. As long as they are given enough time to do the work. (Sunflower)

One participant further defined what it means to be BAL in an MPS, highlighted BAL as multiple goal achievers that have elevated the MPS as a school of excellence and explained in this way:

I define BAL as achieved many goals. We have helped the school get good results. Inspectors comes, we are the one that gives good feedback. We uphold the school. (Gladiolus)

However, Hydrangea expressed that being in an MPS meant new beginning and discovery of new diverse knowledge about Muslim's discourse and he shared this way:

The Black African learner in a MPS mean a new beginning from what BAL used to. Remember they are new in the school. By them being in the MPS they are discovering something new about their culture, religion, their friendship, beliefs. It is like you are going somewhere new, you never been before. (Hydrangea).

Hydrangea further shared his experience and he said:

The experience in MPS has changed my identity in many ways. I am more active than I was when I first start coming to this school. I am more open to talk about my emotions.

The findings on resuming a Black-Muslim identity revealed 'ukufunda kuletha ukuhlakanipha' [learning brings wisdom] 'identity has not changed', 'uphold the schools', 'good results', 'unity', 'read Bible', 'read Quran' and 'morals' as phrases that dominated the discourse during conversations with BAL. The drawings provided significant intellectual insight into how education in an MPS inscribed and shaped the cognitive identities of BAL. The eight phrases and the drawings captured the day-to-day essence of BAL and multi-identities they experienced in a Muslim school. The connection with the phrases is that identity is not organic but constructed, tweaked and altered (Olaka-Onyango, 2019). In that regard, Fanon (1967) reasons between how genuine identity and Black Consciousness awakened in the Black person a sense of intrinsic value and worth. As Sunflower and Lilies mentioned, that being a BAL in an MPS means [ukuzwelana] to support, respect and feel for each other because there are times when they fight due to challenges. As Hydrangea mentioned, that as they were new to the school, it meant discovering something new about Muslim culture, religion, friendship and beliefs which made them feel they escalated to a new destiny with new challenges.

Additionally, findings revealed that an MPS can reactivate the emotional centre of the BAL brain, as Hydrangea said, the MPS fuelled him with energy of transparency about his emotions, than he was when he first attended the Muslim school. Denoting that, as the world evolves, BAL evolve and their identity is bound and open to change to education discourses that talk to them and talk with them. In reality, this suggests that BAL are prone to stress of artificial identities and wrong beliefs about self because of circumstances that result in a tendency to behave like Muslims when at school, and carry over an out-of-school context as a legitimately whole Qobo [infinite reality] filled with the sacred spirit of Ubuntu (Rajah, 2019) that leads one to think and act justly. As Latiff Azmi (2020, p. 85) states, identity itself is "continuity in a sense of self within an individual". This demonstrates how BAL construct their identity across culture and languages.

Furthermore, Black African learners demonstrated the capacity to create their own world centred in the Muslim Primary School as they migrate with their own personal history and ideology. To illustrate, those who speak isiZulu, continued to speak it with their families at home, read Bibles, excel educationally and uphold moral concern about quality education. The experience therefore creates a sense of belonging,

spiritual and cultural support amongst BAL, comfortably integrated into the curriculum. According to (Kruger, Landsberg & Swart, 2013) this strategy of socio-critical model embedded in inclusive education addresses the diverse barriers to learning and assists BAL to build self-confidence, self-discovery and self-acceptance.

4.2.3 Challenges faced by Black African learners in Muslim established identities

The third theme that arose from the individual interviews and focus group discussions was the challenges facing Black African learners in Muslim established identities. When participants were asked about challenges, all agreed that the experience of identity reconstruction in an MPS confronted them with different struggles. The participants shared on two discourses, presented below.

4.2.3.1 The restricted defined identity

The participants were asked the question during individual interviews and focus group discussions: what are the experienced identity reconstruction challenges (if any) that are faced by Black African learners and how are these navigated? One of the challenges that emerged during semi-structured one-on-one interviews was on the inability to write African indigenous languages and participants who are BAL from Southern Africa expressed the following:

> *I have a family, one sister, one brother, we like new year very much, we get together to meet families. My language is Shona. I am from Zimbabwe. I was born here in South Africa in 2010. I can speak Shona but I can't write it.* (Sunflower)

Similarly, Gladiolus stated that:

> *I am 13 years old. I was born in June 2008. My parents are from Zambia. We came to South Africa in 2012. My language is Chewa or Bemba. I can speak the Zambian language but I can't write it.*

However, when participants were asked during focus group discussions what was the greatest challenge that they have faced as BAL in MPS, they pointed out the challenge on learning Afrikaans. They responded as follows:

In this school there is a subject that is a greatest challenge, Afrikaans. When I came to the school it was Afrikaans and then I said what are they saying I don't understand anything, they speak like Greekish [misunderstood language] *and when my brother came, they told me that Afrikaans is the subject. From that time, I tried to speak Afrikaans and understand it. By now I understand Afrikaans and some of the words I can translate it into English.* (Sunflower)

Gladiolus expressed his feelings during focus group discussion that Afrikaans should be an optional subject, saying:

I feel Afrikaans should be your choice of the first, if you want to learn Zulu you can and if you want to learn Afrikaans you can. It shouldn't be a must. Right now, in South Africa I think the most common spoken languages is English and Zulu. Afrikaans is spoken within the Whites. In our days we learn Zulu, the people from the farms can communicate with the Zulu man. Now the Whites are learning Zulu so that they communicate with other people.

One participant who is a BAL from South Africa also indicated pressure exerted by Afrikaans that:

*When you come to school your heart, rate is beating up and down and you feel pressured. I know there is Afrikaans. (*Roses)

However, other struggles further shared by participants were about roles expected only to be executed by BAL and indicated the following:

It is picking up dirt. The teacher tells 'hey, hey, hey pick up all the dirt' and you see there is no Muslim child. (Sunflower)

Roses confirmed a similar view and said:

There will be screaming out your name and you will kneel down and pick up all the dirt.

However, the participant from Grade 4 shared a different view saying:

Every day when it is lunch time, I have to sanitise all the kids to wash their hands. I sanitise every other kid. When mam is out of the class went to toilet or went somewhere, when there is something else that needs to do, I must be in charge of the class and tell mam what they have been doing. I must be her camera and see what is happening in class. (Lilies).

Some participants expressed their struggles based on Student Representative Council's (SRC) role and reported that:

Since the time I came to the school since 2016, since that time there has never been a head girl or deputy head girl. There has never been a Black person. If it is a Black, they always on the prefect sides. The deputy principal's cousin is the one that is the head girl this year (2021). So, I think they take sides and they don't check their work, they don't check their behaviour, they just choose, choose, choose. When we talk, they don't care who it is and take them later to the office and choose girls they like and put the as head girls. (Sunflower)

Roses affirmed that:

I did notice. I saw the head girl; I heard the head girl was Mr Naresh's daughter (Principal pseudonym). His daughter was the head girl last year. (2020)

Other participants reported:

Some Muslim learners tease us as BAL. They say we should not be here because this is a Muslim school, we should be in Black African schools. But we don't fight them. We tell them we are here to learn. (Gladiolus)

Similarly, Sunflower articulated the following:

*It secretly happens in class when you sitting next door with the Muslim person that Muslim, pushes you away. They start teasing other countries from continent of Africa. They say Congolese they don't want to talk to them, people from Zambia and Mozambique smell. (*Sunflower)

The above findings based on struggles confronting BAL in the MPS generated interesting perceptions. I discovered that immigration destabilises BAL traditional identity rooted in their homelands, which resulted in negotiating identity in a dialectic context. To illustrate, BAL from Southern Africa speak in their home languages of Shona, Bemba and Chewa, which are carriers of their African values, but cannot write in them. What is a shame is that, BAL are literate in English and Afrikaans, however, partially illiterate in their indigenous languages. This means that BAL are bound to triple- identity, reconciling identity with family, schools, and aspired identity. This revealed an identity crisis that BAL struggle with between role confusion and negotiations with other identities.

This is supported by Mweli (2018) who criticises Afrikaans for its notorious goal to reconstruct Westernised identity, modernise the African continent, and expose an assumed background failure of African educational institutions. The same view is echoed by Kanyopa (2018) who states that social, cultural or linguistic boundaries determine the relationship with the group. Erickson (1979) supported by advocating that early-life identity crisis is beneficial to children's growth and development, as at a later stage they will tend to have more multi-dimensional success and strength than others.

However, I find it disheartening that in 2022, which is 57 years later after 1965 of Steve Biko's Black Consciousness Movement (BCM), that BAL still suffer the identity imposed by colonialism. This suggests that effects of marginalisation on Indigenous African people are felt inter-generationally. However, one of the participants, Sunflower, shared that:

Mrs Naidoo encouraged me to read the books and at the end she taught me that you have to encouraged yourself to write the books and I have big file of those books and that totally changed me. I write children's book, one of them is called the Children of the Sea and Jealous Nile.

I commend Sunflower for emerging as a writer, as early as in grade six in an MPS which is habitually preventing the identity of Africans to be one-dimensional and unrecognised, as far as African literature is concerned. The above narrative

emphasises that one does not need one thousand doctors to prevent death, but revolutionaries like Mrs Naidoo, who can change the system, clearing the path for the younger generation to reach greater heights. It is also indicating that BAL need an Azibuye Izilimu Zomdabu Academy in an MPS as an intervention within the school that will ensure teaching of Chewa, Bemba or Shona languages, as Muslim learners are taught Urdu and Arabic. This will encourage Sunflower in the MPS to provide more knowledge in her own language for the next generation to become more knowledgeable about the origins of linguistic and cultural identity. This reconstructs BAL's career identity into entrepreneurship as future bestselling authors of African literature. Personally, I am distressed to discover that bookshelves in bookstores are full of books with African faces and their stories are reduced to simple narratives enshrined in themes of poverty, war and death, by non-African Black authors. Therefore, failure to establish such an Academy within MPSs and other non-Black schools would be continuously placing the African continent and generations in the position of being an 'other' entity while protecting the standards of Western or Eastern imperialism.

The findings further suggested that BAL endure roles restricting them to being prefects rather than head boys/girls, relegating them to menial tasks like cleaning premises, while Grades six and seven Muslim learners are attending Salah (prayer). or other Muslim learners in lower grades remain behind to read Kitaaps. The participant, Sunflower, affirmed: Grade 6 and Grade 7 go for prayer and lower grades stay behind and read Kitaaps.

'Kitaaps' was explained as a bible divided into reading sections for easier understanding, especially for the grades that are not involved in those activities. Resulting in BAL being confined to social, economic, spiritual, and intellectual capacities, being inferior to those of Muslim learners. Yet, the proposed aim of education is not to create epistemological distance in knowledge production and the voices of BAL to be silenced, but to produce critical thinkers who are doers, rather than accumulators of facts and knowledge.

The South African Schools Act (Act No. 84 of 1996) rules that learners should participate in the democratic governance of schools. As much as BAL felt that the MPS was democratic, however, they faced the struggle of rejection, being reminded by

some of the Muslim learners that they do not belong in Muslim schools, but in Black schools. This portrayed BAL as without geography, culture, civilisation, philosophy, and their own languages. Lelope (2019) confirmed in Social Identity Theory that classifying people socially, categorisation, social identification, and social racially, contaminates and damages the sense of identity of the individuals concerned. Fataar also professed (2018) that institutions, in this case MPSs, operate at symbolic, cultural, and emotional levels, central to the production of subtle and insidious forms of inequality that inform epistemic development. Tajfel, in his Social Identity Theory (1979), further advocated that people should be allocated to their contextually relevant category because they have a need to increase their social identity status to protect the positivity thereof. Implying, it is time for BAL to relocate from the periphery to the centre of self-construction.

4.2.3.2 Naturalisation and essentialisation of inequality

Misrecognition in education is theorised by Bourdieu (1990) as the manner in which inequality is naturalised and unquestioned in everyday educational practices. Fataar argues that for Bourdieu, "misrecognition is not lack of recognition as such but rather, the social practices of individuals or institutions that normalise exclusionary institutional behaviour" (Fataar, 2018, p. 597). I concur with Bourdieu because normalising exclusionary social practices perpetuates naturalised, essentialised, and unquestioned inequality within the institution.

On the question of where participants were asked about their thoughts on the kind of school their Muslim school was and their level of comparison with a non-Muslim Primary School, their responses yielded both the positive perspectives and challenges they face in the MPS compared to non-MPSs that exacerbate naturalisation and essentiality of marginalisation and inequity amidst learners. Those challenges are discussed below, one of the responses was on Heritage Celebration Day, and participants shared that:

> In a Muslim school there is Creative Arts but there is no Drama and Music. Instead, we draw and printing flowers. On the Heritage Day, they did not allow music, it's play, play, play. In Muslim religion, music is for devils, they don't take

pictures. In Arabic they say it is haran (forbidden) to take pictures. So, when we have fun day, sports or heritage nothing will be taken. The Heritage is like dry bread. (Sunflower)

Sunflower further expressed that:

Other schools dance when it's Heritage Day, their culture and in this school, there is nothing like that. What they do in other school don't wear uniform, they wear heritage clothes. They tell in the assembly about their heritage, what they wearing and what it means to them. And then they get to sing and dance, they get to play music, drama, sing and dance.

During the focus group discussion, participants who were concerned with one of the struggles to learn subjects/skills that are of less benefit to them as BAL said:

*It does not benefit us to learn Islamic studies as the non-Muslims because it is not our religion. They say they going to teach us how they got to Masjid (Muslim place of worship). We don't even know them. We don't benefit anything from them. We don't even write exams on Islamic studies. (*Sunflower*)*
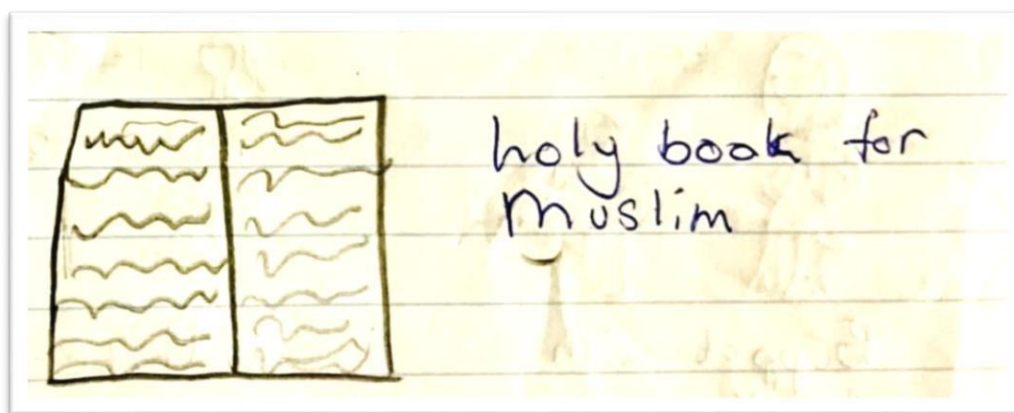
Drawing depicting notion of holy book for Muslims: Quran

Sunflower added what she regarded as the least part of being a BAL in the MPS and said that:

Reading is a must in Urdu and Arabic. It is so hard to read and write. It is hard to write and read, especially when it comes to writing they don't use letters but use drawings. I still don't know how to read but I can write. Black African learners always get zero.

Roses from Grade 5 affirmed that:

I agree with her, we don't even have test on Urdu and Arabic (only write exams). The only thing you do is writing down. It is of less benefit to BAL identity.

Apart from struggles around heritage, culture and Islamic languages, Sunflower also reported a struggle regarding the Muslim school dress code that:

When we get into this school, we wear trousers and T-shirts so that changes me. Even if we are (sometimes) allowed to wear home clothes, there are still conditions of no tights and no shorts, everything must be long and loose, that sometimes they make you look like a grandma. (Sunflower)
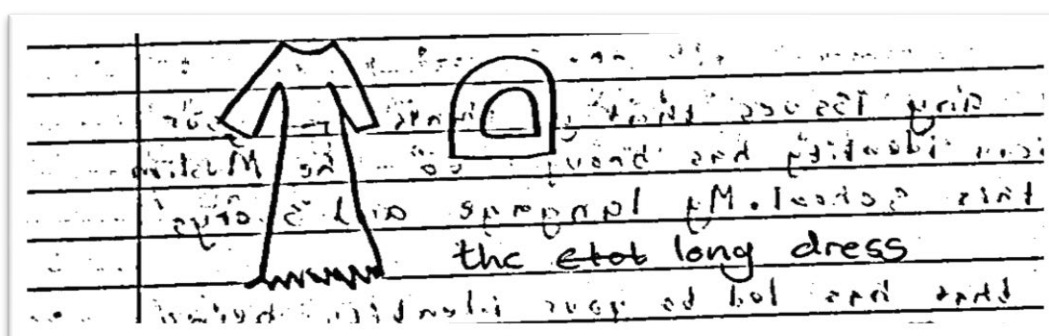
Muslim school dress code: a long dress called Hijab and headdress

Sunflower further reported that:

You will see me in this uniform in winter and in summer and spring. Stuck in this uniform has changed me a lot. It has made me love more trousers than dresses that I used to wear before.

Roses concurred that:

Yes, I agree with you, some of my friends sometimes used to wear colour clothes all the time, they used to wear skirts, they used to wear everything they want. In

this school we just wear the same uniform again and again. It makes me feel like the school is different why can't we wear winter clothes or summer clothes too or what other schools wear.

Gladiolus, in similar manner, stated the following:

The roles that are expected from us as BAL to play within the MPS in ensuring we abide by the policy of the school, is that all learners must wear Muslim uniform. There are two types of uniform, there is a track-suit and t-shirt. If you are not comfortable there is navy-blue long dress (Hijab) that applies for both girls and boys. No male BAL is comfortable to wear it. They don't wear it.

The above findings revealed that BAL are fragmented by diverse identities in the MPS that results in a cultural void. The cultural void emanates from the fact that BAL feel Heritage Day at the MPS is like dry bread because it is not celebrated like other Black African schools, where cultural heritage activities, particularly African music, embodies values and morals that unite the nation and encourage peace (Breidlid, 2005, Ngubane 2015, Maggos, 2019). This means, the cultural identity of Muslim learners is only naturalised and essentialised in an MPS which creates biasness and imbalance amongst the learners. In concurrence, Zimbabwean Hydrangea conveyed the inevitability of inequality in the MPS as: "They say our culture is fake". This shows that the MPSs do not fully legitimise their culture, but create elitism and discrepancy between Muslim and BAL identity which suggests that the MPSs impose Cultural Islamic values at the cost of BAL instead of also integrating African values of Ubuntu that inspire the differences of their humanness to enrich their own.

Thus, findings also revealed that Islamic studies [Urdu and Arabic], do not contribute to BAL identity, to the extent that they inevitably score zero in their exams. They expressed their frustrations through a roughly sketched drawing of the Muslim Holy Bible, with no Islamic or Urdu content, which indicates that Muslim religious education gaps dull the spark of their identity in the MPS because they will never measure up to the Islamic standards of Urdu and Arabic literacy, no matter how hard they try. Krashens (1987) confirms affective filter hypothesis, that negative attitude may present a barrier to acquiring target language(s). For example, BAL felt that the Holy Bible of

Muslim (Quran) fuelled anti-Blackness rather than being inclusive. However, the Department of Education (2011) affirms a multi-language society through the Language in Education Policy (LIEP). The BAL also reacted to multilingual discourse during focus group discussion in that it addresses multilingual deficiency in the modern society. Elser (2000) and Brown (2020) explain that social identity theory reduces or eliminates these inter-group conflicts through de-categorisation where groups are integrated under the condition that aids in fostering and reconstructing self-identity, for instance, BAL playing an active role in shaping their social identity in MPS.

However, given the complexity of identity reconstruction in MPSs, indicates that BAL have been thrust into a system that is not in touch with their African identity: Who are they, if they are not themselves? What are their belief systems? This indicates that power is no longer with the people, but that it is with the institutions. In navigating these struggles, Rezende, Mafra and Pereira (2018) confirmed that legitimacy of identity recognised its culture, customs and language within the social group. Kassis et al. (2021) supported in SIT that a de-categorisation approach can unite both groups and promote psychological wellbeing in a dimension of self-esteem, growth and environmental mastery.

Furthermore, findings revealed that BAL do not feel a sense of strong identity and stability in Muslim school uniform. Waghid (1999) confirm that Muslim dress code symbolically reconstructs, and consequently, identity disappears from society. As Tembo (2018) felt, it had sculpted African identity by cruelty. As the drawing depicts, BAL also wear the same long dress (hijab) as the Muslim learners, covering their entire bodies, which is at odds with Black African identity because in their Black African schools the faces of girls are NOT made invisible [masked] and disguised. Brown (2020) states that within SIT individuals submit to the group to reduce the level of uncertainty about their social world. Fukuyama (2019) concurred that these challenges are by no means unique to Southern Black Africans who always assimilated into dominant groups.

However, Rezende, Mafra and Pereira (2018) lament that Black identity is not constructed by force of the dominator but by incorporation of the subordinate. Hence BAL chose to wear the normal school uniform, not hijab, to escape subordination and

dual identity of being both Muslim and Westernised citizens of South Africa. This is confirmed in Vandeyar's (2019) study that calls for self-criticality, self-reflection and self-evaluation to realise a sense of belonging and uniqueness. Doise (1976) further confirmed in social identity theory that crossed categorisation, in this case of MPSs uniform assisting in eliminating biasness amongst the inter-group, as it helps out-group BAL to feel included into an inter-group MPS by wearing the normal school uniform rather than hijab. By this, Doise meant that identity that has been operating in two categorisations, once in crossed categorisation, had an effect of cancelling each other, whereby learners are classified according to any other criteria specific to the situation BAL find themselves in for the protection of self-identity.

4.2.4 Adaptations to the way Black African learners' identity is reconstructed by a Muslim Primary School

The fourth theme that evolved from the individual interviews and focus group discussions was adjustments and adaptations to the way Black African learners' identity is reconstructed by a Muslim Primary School. Education or schools present learners in deprived contexts with enormous challenges (Boonzaier & Mkhize, 2018, Rezende, Marta & Pereira, 2018) Therefore, the participants' responses on the measures that they had taken to adjust to the way their identity is reconstructed by MPSs, indicated that there was a strong need for BAL to adjust and adapt to the challenges in MPSs, and in general, to co-exist.

One of the participants articulated the following:

> *Babuza ubaba ukuthi ngifuna ukuba umZulu noma iMuslim, afternoon ngizophuma late. Wathi ubaba ngeke azayivume leyonto. They* (Muslim teachers) *asked my father whether I would like to be converted into a Muslim and I will leave school late. My father said he won't allow that*. (Lilies)

Roses reported her adjustment steps and indicated the following:

> *When I came to the school, I felt tired. Steps I have taken to adjust in the way my identity is reconstructed by the MPS are as follows: step 1 energetic, step 2 respect, step 3 smart, step 4 doing work and step 5 listen to teachers* (Roses)

Similarly, Sunflower also reported that:

The steps I take to adjust to the way my identity is reconstructed in the MPS measures I have taken in school work. I tell myself to work hard so that I have full marks like 100% and not just stay in 90's. Like right now we are in fourth term. Every time I will be getting new work. I will learn it, learn it. When I learn it, I will learn it by heart. By the time exams is almost coming I will get someone to test me. If I do very well, I will know that I am ready for the exams and I will keep on going and learning the work.

Sunflower further reported, significantly, on how they relate with learners from other identities as a strategy to adjust, and she said that:

We try to talk how they talk. Like they know Arabic and Urdu that is another language. Katabhutima (incorrect spelling) meaning wait for me. I don't even know how to write it. There is Wa'alaikumsalaam meaning hello. I ask Muslims to teach me, now I know how to count in Arabic. Sometimes Muslim learners get stuck in the English class. They call wages, weges using the Muslim tone. I ask the teacher to pronounce the words for us so that we know it.

Hydrangea shared that:

I adjust fine. I learn the language so that they [Muslim learners] feel comfortable when they talking to me. They don't have to feel sad. I learn the language so that I will speak more and clearer to them.

He further shared his frustrations about teachers' involvement and victory and said:

There was a boy who hated me and called me umlungu. We were told (by the Deputy Principal) "you are the same blood". Now we do everything with that boy.
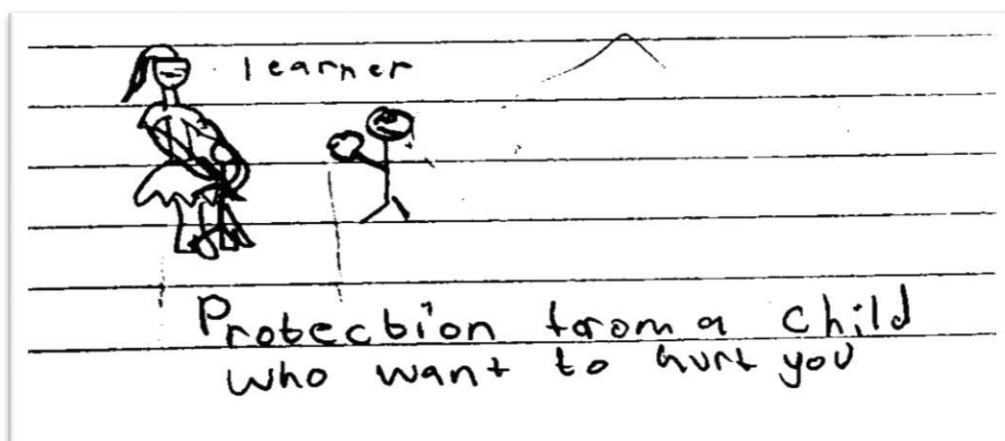
Roses' drawing that depicted how teachers protect BAL from bullying imposed by some Muslim learners

Gladiolus added how they mitigate identity reconstruction and indicated that:

> *We mitigate the identity reconstruction by involving teachers as old persons. I compare my thoughts to their thoughts. I compare to see which thought I should follow. Follow the teachers, they give more inspirational advice so that you don't get astray. In grade 6 I needed to get advice about friendship. My friend was taking from me and not giving to me. The teacher compared friendship to an asset and liability. Asset is what is giving to you. Liability is what taking from you. The teacher asked is your friendship a liability or asset? My answer was, liability.* (Gladiolus)
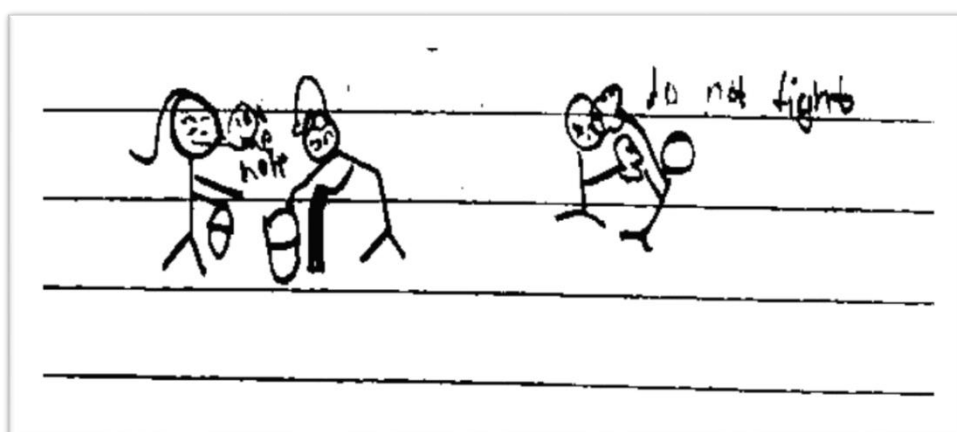
Gladiolus's drawing responding to support and protection BAL receive from Muslim school teachers

The drawing meant the support of teachers, encouraging learners to abstain from fighting. The individual interviews and focus group discussions yielded findings which revealed that parents of BAL are questioned when they come to register their children for the first time at the MPS, whether they would like their children to convert to Islamic identity. It appeared that identity is dialogically developed and reconstructed through practices made available to learners by religion, society, school, and State. Results of the parents was that they refused the identity of the Black African child in an MPS to be severed, invisible, inaudible, and positioned as desperate, which Dizayi, 2019 states will appear as assimilating and accepting another way of life. On the other hand, Chen, Tabassum and Saeed (2019) are of the opinion that reconstruction can be either enabling or disabling, or limiting, and parents enabling identity of their children by embracing leadership expert, Durotoye's (2020) ABCD approach, to be advocates, believers, champions and defenders, of their values every time they are tempted to be violated.

It has been discovered that BAL adapt and adjust in non-Black schools, for instance MPSs, by working hard to achieve excellent results. This has proven to be a contributing factor towards reconstructing their identity as radical, resilient and self-esteemed thinkers, in conjunction with satisfaction with their grades at school for a high level of well-being. The findings also highlighted that BAL adapt and adjust in the way they reconstructed in MPSs by learning what Muslim learners speak, trying to speak their languages: Urdu and Arabic. A study by Lemmer, Meier and Van Wyk (2012) is in support that assimilation in South Africa remains the dominant model of integration, where the dominant group sees the minority group as having to adapt to the schooling. As Jansen concurs in Social Identity Theory the sense of self relies on group identity which has a distinction between 'us' in-group versus 'them' out-group.

Kassis et al. (2021) in Social Identity Theory confirmed that social identification and social comparison play a significant role in the whole identity achieved by young people. However, during written narratives, Lilies shared how she adjusted and adapted and said: "*When it is a Zulu lesson, I can talk in Zulu and be myself*".

Social Identity Theory focuses on ways in which groups differentiate themselves from each other. This suggests that Lilies differed in adjusting the way they reconstructed their identity in the MPS. The findings revealed that Lilies was committed to radical

social change that led in the reconstruction of decolonised identity, rather than marginalised identity meaning, she has not failed to recognise realities in the MPS that they have to speak Urdu or Arabic. On the other hand, she did not fail to recognise realities that she must preserve her racial-ethnic identity, as a Zulu-speaking BAL who continued to talk in Zulu which made her feel her authentic African-Blackness existence.

The findings also suggested that teachers in the English language class assisted the BAL to adjust in the way their identity is reconstructed. This significantly highlighted the fact that not only BAL endure identity embedded in Western epistemology, but Muslim learners too face challenging experiences, for instance, struggling to pronounce some English words. This means that in a multicultural school, learners enter with their own cultural language, attitudes, beliefs and knowledge. Therefore, BAL advocated for teachers' intervention to prevent linguistic challenge being maintained as legitimate practices among the second, third or fourth generations, which is confirmed in Oguejiofor and Ezenwa-Ohaeto (2015). Black African learners must de-identify and reform their current self for language development and thrive through multiplicity of self instead of a tendency to retreat, close-off and exclude.

Other Black African learners stated that some Muslim learners bully them, indicating that discrimination tendencies are rife in the MPS. For instance, BAL endure the pain of their identity being changed from cleanliness into dirtiness. To illustrate, BAL are told that they smell and those with light skin tone are discriminated against their authentic Black identity which they called artificial identity… umlungu. The Muslim learner that named BAL as umlungu is reflecting a Muslim school as the oppressor school that reproduces the oppressors' logics within their community Muslim school. This also insinuates that African Black bodies do indeed add no value to a Muslim education space, which remains an unending equity conundrum. Some Muslim learners recognise and worship bodies that glorify colonialism and representation of racism which Lundgren and Scheckle (2019) professed leads to BAL misrecognition of identity, made to feel like a tolerated otherness, space invaders and viewed as insufficiently Black enough, grown up in one culture but having emigrated to another.

However, participants mentioned that they shared with their parents' struggles they experienced in the MPS, and their parents advised them to stand up for themselves

which Babatunde Fagbayibo (2021) accounts as African agency, quest for owning the narrative driven by African people. Kassis et al. (2021) confirmed that parents do not ignore their children's social and emotional well-being to the extent that BAL understand who they are, that Black identity symbolises beauty, boldness, robustness, power, elegance, devotion, loyalty and sophistication. Participants highlighted that school leadership offered moral development by reminding Muslims and BAL that they are of the same blood. I admired the way one of the participants articulated the discourse of the same blood amongst learners during focus group discussions, he said, "*if you can cut Muslim or Black African learner, it is red blood that will come out not blue, Black or White*".

The one-on-one interviews and FGD further revealed that teachers protected BAL from being hurt by Muslim learners. Rather, they encouraged learners to abstain from fighting, and to help one another; as the drawing expounded how BAL mitigate identity reconstruction at the MPS. Gladiolus pointed out that teachers shared manners with them in which to create healthy friendships, to choose friends that are an asset rather than a liability, to nurture sensitivity to racial-ethnic identities. The role played by teachers is strongly aligned with theoretical framework upon which this study rests, Social Identity Theory (1979) that social identification intertwines with evaluations on self-esteem, behaviour, inequality, and strength of the inter-group. Noted is that these classifications of identities influence the perception of self, BAL and others in a diverse Muslim classroom, but MPS teachers remained committed by helping them to discover an internalised view of self in which they preserve a particular narrative.

4.3 Chapter summary

In this study, the goal was to unfold, interpret and comprehend how the identity of Black African learners is reconstructed in a Muslim school. Taking an ontological (nature of being) stand in this study assisted in the discovery of multiple-truth concealed in the phenomenon that was not explored through a single lens, rather, a multiplicity of lenses. Chapter Four reviewed the data developed from written narratives, one-on-one interviews, and focus group discussions, and presented the themes that developed from different sources.

The data generated from life experiences of the participants highlighted the nature of identity reconstruction, the guidelines and practices required for effective reconstruction of identity of Black African learners in a Muslim Primary School. The next chapter, Chapter Five, focuses on Conclusion and Recommendations to provide answers to the research questions.

CHAPTER FIVE CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

Chapter Four focused on presentation, analysis and discussion of the current study. This chapter presents the study's synopsis, guidance, instruction, and recapping remarks. The synopsis of the study incorporates a brief structure of each chapter of the current study. The findings which were highlighted in the current study report led to the emergence of Conclusions and Recommendations, which are presented herein.

5.2 Study summary

To recap, the purpose of the current study was to understand identity reconstruction of Black African learners in a Muslim Primary School in the KwaZulu-Natal Province. The study acknowledges multi-layered context in which identity reconstruction unfolded and was achieved through the following:

Chapter One served as the roadmap to the entire study which presented an introduction to the phenomenon under investigation. It clearly defined the statement of the problem and justified the need for the study. In addition, the major goal of the study was to give Black African learners an opportunity to express their views through discussing matters that are particular to reconstruction of their identity. Also included in **Chapter One** are the objectives, critical questions to be answered, and clarification of operational concepts. Delimitations and structure of the study were also presented. It then concluded with Chapter Summary.

Chapter Two provided the literature review as the anchor for the evaluation of the research. The literature review delivered appropriate knowledge about conceptualisation of identity reconstruction in a South African context, understanding inclusion, how learners reconstruct their identities and challenges faced by BAL in identity (re)construction in an MPS. Additionally, Chapter Two presented a comprehensive account of the theoretical framework Social Identity Theory (SIT) and its accuracy to the study and concluded with Chapter Summary.

Chapter Three defined the research design and the research approach. This study employed the interpretive paradigm and a qualitative research approach. It further utilised a case study of the Muslim Primary School in KwaZulu-Natal Province with the focus on Intermediate Phase (Grades 4, 5 & 6) and Senior Phase, (Grade 7). A purposive sampling method was used to select the participants, which employed data generation approaches, including written narratives, one-on-one interviews, and focus group discussions with five Black African learners who were the participants. Relevant ethical considerations and issues of trustworthiness were also discussed in this chapter. The chapter concluded with limitations of the study and Chapter Summary.

Chapter Four provided the presentation, analysis and discussion of the research findings resulting from the data generation methods explained in Chapter Three. This chapter was structured in relation to the themes and sub-themes that developed from the data to provide answers to the research questions. The findings showed four themes that resulted from data generation including: (i) Black African learners' understanding of identity, identity construction and identity reconstruction (ii) Identity reconstruction as Black African learners in MPS, (iii) Challenges faced by Black African learners in Muslim established identities and (iv) Adaptations to the way Black African learner`s identity is reconstructed by a Muslim primary school. The chapter concluded with the Chapter Summary.

5.3 Conclusions

This section presents the conclusions that emerged based on the main research questions and the findings of this research.

5.3.1 Confronting newly constructed identities in a Muslim Primary School

In the views of Shirazi (2016), whole identity is understood as a socially and politically situated self, thus, 57 years later, after 1965 of Steve Biko's Black Consciousness Movement (BCM), Black African learners still suffer their identity as imposed by colonialism. This suggests that effects of marginalisation on Indigenous Africans are felt inter-generationally. It also revealed background failure of African educational institutions that a learner in Africans' opinion is never a secure, complete identity, but

fluid, and subjected to endless redefinition. Therefore, identity reconstruction of BAL goes beyond exploration of selves. It negotiates other characteristics such as religious, cultural and linguistic identities in city schools, in this case, MPSs. These findings project an indication of reconstitution of identity crisis which BAL struggled with, caused by role confusion and negotiating other identities. This suggested that identity of BAL is a broad, complex phenomenon, constructed from the past and consistently in deconstruction and reconstruction. However, a critical aspect that Erickson (1979) asserted was that early-life identity crisis is advantageous for children's growth and development, as at a later stage they will prosper multi-dimensionally, whereby their self-worth, academic achievements and interpersonal intimacy will be strengthened.

As one of the participants shared, she emerged in the MPS as a Black African author as early as in Grade Six, which Gardner (1983) proclaimed as rational thinking, and Vygotsky (1960) as cognitive growth that afforded BAL to attain full selfhood. However, this indicated that BAL need to learn indigenous languages to also produce African literature that poet Masola (2020) refers to as 'ukuzilanda' that fits so well with how BAL reconstruct identity, including (fetch)ing and connect(ing) oneself with a distinct name, language, history, and a sense of cultural pride. This confirms that learners need to envision African-rooted identity to address disparity within the education system initially imposed by colonialism.

5.3.2 Adaptations to reconstructed Black African learners' identity in a Muslim Primary School

Findings revealed that BAL in an MPS were exposed to two opposing cultural clashes that lead to further identity deconstruction of African-ness and reconstruction that perpetuates identity confusion (Buster & Baffoe, 2015, Bergh & Theron,1999). This had led into translocalism, a new field, where BAL reflexivity adapts their identities in interaction with the MPS. The implication is that identity differs from individuality, but synergises the educational approach of all role-players, parents, schools, other learning communities, as well as the business sector, especially in the Primary School. Jansen (2015), views education as not only coming from school, but can be extended to society. For BAL'' adaptations, BAL'' parents advocated and defended their values

every time attempted to be undermined and identity attempted to be converted to Muslim at the MPS. This indicates that once BAL are in city schools, they belong to social groups that yield multiple identities and multiple results inclusive of competition for positive identity and restoration.

The findings also highlighted that BAL adapted in MPSs by adopting assimilationist philosophy (Lemmer, Meier & van Wyk, 2012, Hambulo, 2016) after they are provided with material conditions for assimilation, namely: Urdu and Arabic languages, additional to Afrikaans and English. These findings indicate that BAL are committed to radical social change for a decolonised identity, rather than marginalised identity as indicated in the Social Identity Theory (Fukuyama, 2019). The BAL did not fail to recognise realities in the MPS that they have to accept the position of power to gain skills and reorganising a sense of who they are; and engage in identity construction and negotiation. On the other hand, they ensured that they preserved their racial-ethnic identity, as IsiZulu, Bemba, Shona and Chewa -speaking BAL, which is life structure connected to self and limiting in that way. It is acknowledged that teachers are the fosterers of an authentic moral identity, including strong leadership, teacher professionalism and accountability to protect disadvantaged and minority learners pushed to the margins at school. All these responsibilities are not squarely only on the teachers' shoulders, but also for parents, as this contributes to the reconstruction of learners' identity.

5.3.3 Strategies to Africanisation of Black African learners` identity in a Muslim Primary School

Africanisation of identity is needed in Muslim schools. That said, does not imply wearing of a Madiba shirt (sic), but deconstruction and reconstruction in mind-set. The amalgamation of Islamic religious and African cultural identity can result in rich, vibrant cultures.

Muslims should strive to Africanise their identity in their schools, for example, to be thoroughly aware of African history and traditional African culture. They also need to embrace traditional African culture, attitudes and behaviour where such active participation does not contradict any Islamic principles.

The current era has intensified the fact that well-being and healing needs should be at the forefront of any agenda related to education. The recommendation is that each school needs to establish healing circles for those BAL affected by discrimination and xenophobic attacks, as well as those experiencing family struggles. It was a heartbreaking experience when the male participant cried after sharing that they inform the teachers about struggles they face in their families. The healing circles will also help BAL from African countries to be aware of their rights in the country. Additionally, social work services need to be more visible within the community.

The Muslim schools should offer suitable space for pedagogical interventions that promote BAL identity reconstruction, for instance, history lessons at the Muslim school level need to focus more on African migration with the aim of creating awareness of BAL immigrants and dismantling the xenophobic discriminations and xenophobic attacks.

The introduction of the democratic dispensation in 1994 provided a foundation towards the growth of education in South Africa, to be the site of belonging, inclusion and social justice. Thus, Black African learners could feel interconnectedness with all systems developed into enabling identity of reading, writing, and speaking, rather than only speaking their languages, to serve the ambitions of the minority groups. Azibuye Izilimu Zomdabu [bring back the African Indigenous languages] in non-African Black schools is recommended as indigenous pedagogy is preferred for experiential learning because it promotes ontological restoration, of an indigenous education by advancing Ubuntu, decolonisation and reconstruction of identity through Africanisation and humanisation. This would affirm the use of knowledge developed within indigenous structures of Africa which allows community members to participate towards real change across diverse dimensions of schooling.

5.4 Recommendations

The current study explored how the identity of Black African learners is reconstructed in a Muslim Primary School. I drew from the practices of five BAL from whom I generated data using three qualitative methods with them. From their stories,

recommendations imperative to identity reconstruction of BAL in an MPS were deduced. Results clearly showed that South Africa is home to learners from different environments and multiple identities. The results of the study provided evidence with practical recommendations.

As cited by prelude of Chapter Four, I believe 'the new earth will arise, another world be born; peace be written in the sky'. I believe through the recommendations made, a second generation filled with courage will be born and develop and issue forth; people loving freedom will come to growth; a beauty abundant with healing, and the strength of final clenching will be the pulsing in our spirits and our blood. Martial songs and books will be written and the race of men will rise (Walker, 2019). This fits so well with ukuzilanda meaning the new generation will arise and deepen social engagement to derive people's sense of belonging to the social world, reconstruct identity including (fetch)ing and connect(ing) oneself with a distinct name, language, history and a sense of cultural pride. This confirmed that learners need to envision their Africa-rooted identity to address disparity within the education system initially imposed by colonialism. In a nutshell, a race of men will rise and undergo a fundamental reconceptualisation by reconstructing stable identities that rebuild individuals more resilient, reflective and independent.

5.4.1 Recommendations and implications for further research

Following the findings of this study, the foremost recommendation is that city schools should address the methods in which stereotypes regarding identity reconstruction are enacted in the lives of learners, especially Black African learners, and in the practices and organisation of schooling.

Secondly, and as a recommendation, is that the DBE should offer teachers professional support services so that they are confident and supported when rendering support to all learners without compromising their cultural identity and who they are particularly Black African learners who are attending public schools that are operating under the auspices of religious ethos and impose on all learners' religious identity as a norm or requirement. Those schools should not impose on the culture of their learners and as enshrined in the Constitution and Bill of Rights and policy for inclusive

education. This will help BAL to be more effective in learning the content of the subjects, especially at higher cognitive levels.

Thirdly, it is evident that even after 28 years of democracy in South Africa, BAL still do not have African identity in the Muslim Primary Schools, to an extent that they assimilate the interests, culture and language of other groups to belong in such contexts. Therefore, the recommendation is that BAL need not surrender their identity, instead, once they are registered and attending an MPS, their Black indigenousness must be built up and African-Muslim-centric identity be reclaimed. This is something to look forward to as democracy matures in SA.

The fourth recommendation is for a multi-disciplinary help desk to be established to ensure appropriate support and assistance to those BAL in Muslim schools, particularly those from Southern African countries (migrant learners). These might include (Psychosocial support services from the DBE, Social Services (Psychologists and Social Workers) and Social Development Department (DSD) as well as Home Affairs Department) for proper registrations so that parents should send their children to these schools out of love and choice.

The last one is that both teachers and parents should be fosters of an authentic moral identity including values-based education to protect disadvantaged and minority learners pushed to the margins at school. Collaborative responsibility and accountability contribute to the reconstruction of learners' identity.

5.4.2 Recommendations for further research

Based on the findings in Chapter Four, as well as the insights and interpretations I have raised above, I recommend the following investigations: Research on school leadership being active influencers for Muslim learners to occupy executive leadership positions within the Muslim schools at the cost of Black African learners. Research into elimination of MPS teachers' biasness in reconstructing leadership roles of BAL as effective classroom prefects and non-executive leaders (head girls/head boys). As alluded above teachers are ones who are supposed to be the fosters of an authentic

moral identity meaning, strong leadership, teacher professionalism and accountability should protect disadvantaged learners at school squarely on their shoulders which contributes to the reconstruction of learners' identity.

Research on BAL's indigenous language literacy as contributing factor to identity reconstruction. This recommendation is based on the fact that the study revealed that BAL in African thoughts is never a secure, complete identity but fluid and subjected to endless redefinition. In addition, they endure misrecognition due to social practices of individuals or institutions that normalise exclusionary institutional behaviour. For inclusiveness, BAL negotiate their cultural or linguistic identities based on boundaries determined by these non-Black schools. A comparative research study be conducted focusing on the identity reconstruction of BAL learning in Muslim primary and secondary schools as my study was conducted in one Muslim primary school focusing on identity reconstruction of BAL in a Muslim Primary School.

Research on Black African parents' perspectives on the conversion of BAL to Muslim identity to gain in-depth insight on how they advocate and defend BAL's values every time an attempt is made to be converted to Muslims at MPS. This recommendation emanates from the fact that when BAL parents register their children to MPS, they are approached to convert their children to Islamic identity. However, the parents refused the identity of BAL to be amputated, invisible, inaudible and positioned as desperate quest and appear as assimilating and accepting another way of life.

Research in a Muslim Primary School, management represents a lever that perpetuates inequality amongst Black African and Muslim learners safeguard and preserve Muslim identity. The reason for the recommendation is because BAL are always seated right at the back of the Mosque each time Muslim learners undergo Salah (prayer) because they are not Muslim. What kind of religious practice perpetuates misrecognition and discrimination? The retention of the Muslim culture and preservation of Islamic language in an MPS surfaces the material and symbolic exclusion of Black African learners to Muslims' spaces of learning.

5.5 Limitations and future directions

Admittedly, the finding from this study should be interpreted with consideration of its limitations. First the study is cross-sectional. Given the small-scale nature of the study, the findings are not meant to be conclusive, instead, it aims at opening further conversations and research. Future research is needed to understand identity reconstructions of BAL at both Muslim primary and secondary school levels as well as potential pedagogical interventions for dealing with the challenges experienced by BAL across these schools. In addition, future research may go beyond the primary and secondary school level and take other promotional identity reconstruction genres into consideration. For instance, future research is needed to also understand the potential for Black African siblings to influence and inform BAL's educational long-term developmental outcomes. This research should focus on a mechanism by which Black African siblings' education are differentially associated with BAL academic outcomes.

5.6 Chapter summary

In conclusion, the findings show that Muslim Primary Schools played a key responsibility in reconstructing the identity of Black African learners in different facets. Findings showed that the current study enlarges the scope of research to demonstrate a Muslim school as a distinguished emblem on how BAL approach learning as a way of reconstructing their identity and their scholastic adaptation. The discovery of the current study suggested that the identity reconstruction of BAL in a Muslim Primary School constitutes an arm that can preserve or reduce inequity. A current study on the identity reconstruction phenomenon also revealed that the scholastic rewards BAL harvested towards being a learner at an MPS possibly intensified by their socio-cultural wealth during reconstruction. The strategy possibly developed and transformed BAL's identity as well as decreased replication of racism and inequity that is rife within society in South Africa. Results also clearly show that Black African learners believe that how they reconstruct their identity in a Muslim Primary School should not be influenced by foreign conceptions, but should be rooted in local, indigenous knowledge and practices. Lastly, the democratic principles governing the country were inconceivable

as perceived by BAL being fundamental to the methods in which their identity is reconstructed in a Muslim school (Mweli, 2018).

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APPENDICES

<u>APPENDIX A</u>: PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

KWAZULU-NATAL PROVINCE
EDUCATION
REPUBLIC OF SOUTH AFRICA

OFFICE OF THE HEAD OF DEPARTMENT

Private Bag X9137, PIETERMARITZBURG, 3200
Anton Lembede Building, 247 Burger Street, Pietermaritzburg, 3201
Phindile.duma@kzndoe.gov.za
Tel: 033 3921063 / 033-3921051
Buyi.ntuli@kzndoe.gov.za

Email:

| **Enquiries:** | Phindile | Duma/Buyi | Ntuli |
| Ref.:2/4/8/9000 | | | |

Mrs EN Makhaynya
PO Box 111
AMANZIMTOTI
KWAZULU-NATAL
4125

Dear Mrs Makhanya

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"IDENTITY (RE) CONSTRUCTION OF BLACK AFRICAN LEARNERS IN A MUSLIM PRIMARY SCHOOL"**, in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the Intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 12 October 2020 to 10 March 2023.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Phindile Duma/Mrs Buyi Ntuli at the contact numbers above.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

UMLAZI DISTRICT

Dr. EV Nzama
Head of Department: Education
Date: 16/10/2020

GROWING KWAZULU-NATAL TOGETHER

UNIVERSITY OF KWAZULU-NATAL

INYUVESI YAKWAZULU-NATALI

The Principal

Muslim Primary School

Clairwood

 South Africa

4052

Dear Sir/Madam

Requesting permission to conduct a research in a school

My name is Nonhlanhla Makhanya (206519879). I am a Masters Student in the School of Education (Educational Psychology) at the University of KwaZulu Natal, Edgewood Campus, Pinetown. I am required to conduct a research as part of my degree fulfilment. I hereby kindly seek permission to conduct my study at your school, Muslim Primary School in eThekwini district. The title of my study is: **Identity (re)construction of Black African learners in a Muslim primary school.**

This study seeks to explore how the Black African learner's identity is (re)constructed in a Muslim primary school and how this influence their lives. This research does not involve risk to participants. I hope that the study will assist in understanding the ways used by Black African learners in constructing and reconstructing their identity and how to mitigate their experienced identity construction challenges (if any) in a Muslim primary school. My target participants will be five Black African school learners registered in grades four, five, six and seven. This sample will include both boys and girls from these selected grades. Permission/consent for participation of the learners as they are still minors will be sought from their parent/guardians and learners will consent by signing the assent forms.

Data generation process will **last for only two weeks** in this Muslim selected school. To generate data in this study, semi-structured one-on-one interviews, written narratives and focus group interviews will be used. Participants will be interviewed for approximately 45 minutes to an hour (60 minutes) in both one-on-one and focus group interviews. Both

interviews will be voice-recorded with the participant's permission for further transcription of information. Written narrative booklets will be prepared and will be the first to be given to learners before interviews commence. However, **due to COVID-19, I will ensure that I comply with non-negotiable Covid-19 protocols. During interviews, I will ensure that social distancing is observed and as matter of precaution, I will bring sanitiser and spare marks for participants, should there be a need.**

There will be no financial benefits that participants may acquire as a result of their participation in this research project. Their identities will not be disclosed under any circumstances, during and after the reporting process, instead, pseudonyms will be utilised to represent their name and that of this school. Participation is voluntary; therefore, participants will be made aware that they are permitted to withdraw at any time they so wish without incurring any negative or undesirable consequences/penalty on their part. All the participants and their parents (as minors) will be contacted on time prior to the scheduled interview meeting(s). Information generated will not be divulged to anybody thus upholding confidentiality and anonymity. Data generated shall solely be used for study purposes only. All ethical issues will be considered and will be adhered to.

I commit to share the report of my research upon completion with the school (your office).

You are kindly welcomed to contact me (researcher) on: 0659140440 or E-mail: nhlanhlomakhanya@gmail.com.

For further information on this research project, please contact my supervisor Dr N. P. Mthiyane at 031-260 3424. And in this E-mail address: mthiyanen1@ukzn.ac.za.

If you have questions or concerns about the rights of participants or the selected school or if you are concerned about any aspects of the study or the researcher, you may kindly contact the Humanities and Social Sciences Research Ethics Administration Research Office, Westville Campus, Govan Mbeki Building, Private Bag X 54001, Durban, 4000; KwaZulu-Natal, SOUTH AFRICA Tel: +2731-2604557 - Fax: 27 31 2604609 Email: HSSREC@ukzn.ac.za.

Research schedules are attached herewith for your perusal.

Your anticipated response in this regard is highly appreciated.

Thanking you

Mrs E. N. Makhanya

DECLARATION

I, Mr A Hussein .... (Full names) hereby confirm that I have been informed about the nature, purpose and procedures of the study entitled: **Identity reconstruction of Black African learners in a Muslim primary school.** I have also received, read and understood the written information about the study. I understand everything that has been explained to me and I understand that participants are at liberty to withdraw from the research project anytime should they so desire.
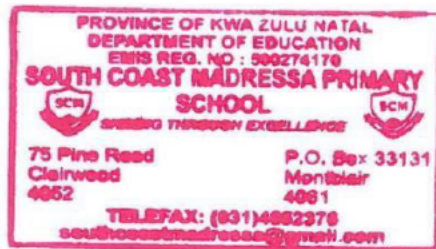
I **consent/not consent** that the study be conducted at this Muslim Primary School in eThekwini District ████████████████

Signature of Principal ████████████

Date 20/08/17

SCHOOL STAMP:

: INQUBOMGOMO YESIVUMELWANO NEMVUMO YOMFUNDI YOKUBAMBA IQHAZA KUCWANINGO

Isihloko socwaningo: Identity reconstruction of Black African learners in a Muslim Primary School

[Ukwakhiwa kabusha nokulungiswa bobuqobo kwabafundi abaNsundu baseAfrika esikoleni samazinga aphansi emfundo yamaMuslim] (Muslim)

IFOMU YOKUVUMA KOMFUNDI UKUBAMBA IQHAZA KUCWANINGO

Ngiyabonga ngokuthi ufunde yonke imininingwane mayelana nalolucwaningo. Uma uvuma ukuba ubambe iqhaza kulolucwaningo, uyanxuswa ukuba ugcwalise imininingwane elandelayo bese uyacikica amagama akho ngokufuphi (Initials) ebhokisini:

Shicilela

Amagama ngokufuphi:

Ngiyavuma ukuthi ngifundile yonke imininingwane ngaqonda ngolwazi nenjongo yalolucwaningo. Ngilitholile nethuba lokubuza imibuzo.	
Ngiyaqonda ukuthi ukubamba iqhaza kucwaningo akuphoqiwe futhi ngivumelekile ukuyeka ukubamba iqhaza nanoma yinini uma ngingasathandi ukuqhubeka. Lokho ngizokwenza ngaphandle kokunika isizathu nokuvelelwa okubi noma ngihlawuliswe. Nginalo futhi ilungelo lokungayiphenduli imibuzo engangiphathi kahle noma engangigculisi.	
Ngiyaqonda ukuthi ulwazi azosinikeza lona luzosentshenziselwa ulwazi nokupheleliswa kocwaningo kuphela.Kuzosetshenziswa amagama abafundi okungewona. Amagama okuyiwonawona ayogodlwa ngokufihlekileyo.	
Uyaziswa ukuthi okuqoshiwe nakokonke okumayelana nalenhlolombono kuzogcinwa kwifayela elikhiyiwe elikwazi ukuvulwa ngenamba eyimfihlo imina kuphela (umcwaningi) kanye nomphathi wami kulolucwaningo.	
Ngiyavuma ukubamba iqhaza kucwaningo.	

Igama lomfundi: _____ Usuku: _____ Isishicilelo: _____

Igama lomcwaningi: _____ Usuku: _____ Isishicilelo: _____

APPENDIX D: ACADEMIC RESEARCH ASSENT FORM

TITLE OF RESEARCH PROPOSAL: Identity reconstruction of Black African learners in a Muslim Primary School

Please place your initial in the box to indicate acceptance.

I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without there being any negative consequences. In addition, should I not answer any particular question or questions if I feel uncomfortable, I am free to decline.	☐
I understand that my responses will be kept strictly confidential.	☐
I understand that pseudonyms will be used and be linked with the research materials. I am aware that will not be identified or identifiable in the report or reports that results from the research.	☐
I agree for this interview and focus group interview to be audio-recorded.	☐
I understand that the audio recording made of this interview/focus group interview will be used only for analysis and that extracts from the interview, from which I would not be personally identified, may be used in any conference presentation, report or journal article developed as a result of the research.	☐
I agree to participate in this focus group interview.	☐

Name of the Participant: _____ Date: _____ Signature: _____

Name of the Researcher: _____ Date: _____ Signature: _____

APPENDIX E: INQUBOMGOMO YESIVUMELWANO NEMVUME YOMZALI YOKUBAMBA IQHAZA KOMFUNDI KUCWANINGO.

Kumzali womfundi ozobamba iqhaza, othobekileyo

 ISICELO SEMVUMO YOMZALI YOMFUNDI OZOBAMBA IQHAZA KULOLUCWANINGO

Igama lami ngingu Nonhlanhla Makhanya (206519879). Mina ngingumfundi owenza iMasters, emikhakheni wezokufundisa (okuphathelene neSayikholoji). Ngifunda eNyuvesi yaKwazulu-Natali, Edgewood Campus. Ikheli lenyuvesi liku Namba 1 kusekhoneni lwemigaqo Mariannhill noRichmond ePinetown.

Isihloko socwaningo engilwenzayo sithi: "Identity reconstruction of Black African learners in a Muslim Primary School". (Ukwakhiwa-kabusha nokulungiswa bobuqobo kwabafundi abaNsundu beseAfrika esikoleni samazinga aphansi emfundo yamaMuzilemu (Muslim).

Nhloso yalolucwaningo ukubheka izindlela okwakhiwa-kabusha ngayo uqobo lwabo kulesisikole samaMuslim, kutholakale ukuthi kungabe kukhona yini izinselelo (uma zikhona), yikuphi okungenziwa abafundi ukubhekana nezinselelo ukuze kuthuthukiswe imfundo yabo. Ngingathanda ukuxoxisana nomfundi (ongumntwana wakho) ukuze asabele ngolwazi nangesipiliyoni anaso ngokuqaphelisisa loludaba.

Ngicela uqaphele lokhu:

Ulwazi azosinikeza lona luzosentshenziselwa ulwazi nokupheleliswa kocwaningo kuphela.

Ukuqinisekisa ukuthi ubamba kwakhe iqhaza uzikhethele ngokuphelele.

Angazikhethela ukuthi avume ukubamba iqhaza noma enqabe kodwa abe nesiqiniseko sokuthi angalithatha iqhaza noma ame ukuthatha iqhaza kulolucwaningo. Angeke ahlawuliswe ngokuzinqumela ngalesisenzo.

Imibono yakhe kulenhlolombono izovezwa ngokufihlekeleyo. Igama noma yini engadalula umfundi ngeke ivezwe kulolu cwaningo kuzosetshenziswa amagama okungewona. Izingxoxo zizothatha isikhathi esingaba ihora.

Loku okuqoshiwe nakokonke okumayelana nalenhlolombono kuzogcinwa kwifayela elikhiyiwe elikwazi ukuvulwa ngenamba eyimfihlo imina kuphela (umcwaningo) kanye nomphathi wami kulolucwaningo.

Uma sekudlule isikhathi esingengeminyaka ewu 5, nangokomgomo wenyuvesi engifunda kuyo, wonke lamafayela anemininigwane yocwaningo ayodatshulwa ashiswe bese kuthi amakhasethi asiqopha mazwi nawo ashiswe.

Uma uvuma ukuba umfundi omgumntwana wakho abambe iqhaza ngisacela ucikice kwikhasi elinesivumelwano isimemezelo esinamathiselwe kulesilandisi (iphepha eliseceleni azonikezwa lokuthi acikice kulo)

Uma uvuma/ungavumi ukuthi inhlolombono iqoshwe ngemishini eqopha amazwi (ukwenza inhlolombono) ngicela utshengise (ngokubeka uphawu oluka (X) noma uyavuma noma awuvumi ukuba inhlolombono yomfundi ongumntwana yakho iqoshwe ngalemishini:

	NGIYAVUMA	ANGIVUMI
UMSHINI OQOPHA AMAZWI OKUKHULUNYIWE		

Uma unemibuzo ephathelene nokuthile ungaxhumana nami (umncwaningi) ku-065-914-0440 nomaku email ethi: nhlanhlomakhanya@gmail.com

Ungathintana futhi nomphathi wami kulolucwaningo uDokotela Ncamisile P. Mthiyane utholakala eEducational Psychology Department, CF132 Main Tutorial Building, University of KwaZulu-Natal, Edgewood Campus, N0. 1 Corner of Mariannhill and Richmond Roads, Pinetown. Inombolo yakhe yocingo: 031-260-3424, e-mail: mthiyanen1@ukzn.ac.za.

Ungaxhumana nehhovisi locwaningo lwaseNyuvesi yakwaZulu-Natal, kwa Humanities and Social Sciences Research Ethics Administration Research Office, Westville Campus, Govan Mbeki Building Private Bag X 54001 Durban, 4000; KwaZulu-Natal, SOUTH AFRICA inombolo yocingo: 031-260-4557; iEmail: HSSREC@ukzn.ac.za

Ngiyabonga ngegalelo lomfundi ongumntwana wakho azoba nalo kulolucwaningo

ISIVUMELWANO MVUME ESHICILELWE

Mina_____
(igama nesibongo)_____
ngiyaqinekisa ukuthi ngiyaqonda okubhalwe kule nqubomgomo mayelana nocwaningo, futhi ngiyavuma ukuthi umfundi ongumntwana wami abambe iqhaza kulolucwaningo.

Ngiyaqonda ukuthi ukubamba iqhaza kulolucwaningo kungukuzikhethela nokuzinikela kwakhe ngakhoke ukhululekile ukuphuma kulo nanoma inini, uma efuna. Mina ngiyaqonda kahle inhloso yocwaningo ngoba ngichazeliwe umncwaningi. Ngiyavuma ukuba ambambe iqhaza.

Igama lomzali: _____

Usuku_____

APPENDIX F: PERMISSION LETTER TO THE LEARNERS` PARENTS

Dear Parent/Guardian

Requesting permission for the participation of your child in a research project

My name is Nonhlanhla Makhanya (206519879). I am a Masters Student School of Education (Educational Psychology) at the University of KwaZulu-Natal, Edgewood Campus, Pinetown.

I am required to conduct a research as part of my degree fulfilment. I hereby seek permission from you to kindly allow your child to be a participant in my research study that will be conducted at ██████ Muslim Primary School in eThekwini district.

The title of my study is: Identity (re)construction of Black African learners in a Muslim Primary School.

The study seeks to explore how Black African learners' identity is (re)constructed in a Muslim Primary School and how this influence their lives.

This research does not involve risk to participants. I hope that the study will understand the ways used by Black African learners in constructing and reconstructing their identity and how mitigate the experienced identity construction challenges (if any) in a Muslim Primary School.

The targeted participants for this study will be five Black African learners registered in grades four, five six and seven. This sample will include both boys and girls from these selected grades.

Data generation process will last for only two weeks in this Muslim selected school. To generate data in this study semi-structured one-on-one interviews, written narratives and focus group interviews will be used.

Participants will be interviewed for approximately 45 minutes to an hour (60 minutes) in both one-on-one and focus group interviews. Both interviews will be voice-recorded with the participant's permission for further transcription of information and written narrative booklets will be prepared and given to learners to fill in first before interviews commence.

There will be no financial benefits that participants may acquire as a result of their participation in this research project. Their identities will not be disclosed under any circumstance/s, during and after the reporting process, instead, pseudonyms will be utilised to represent their name and that of the elected school.

Participation is voluntary; therefore, participants will be made aware that they are permitted to withdraw at any time they so wish without incurring any negative or undesirable

consequences/penalty on their part. All the participants and their parents (as minors) will be contacted on time prior to the scheduled interview meeting(s). Information generated will not be divulged to anybody thus upholding confidentiality and anonymity.

Data generated shall solely be used for study purposes only. All ethical issues will be considered and also will be adhered to.

I commit to sharing the report of my research with the office, upon completion.

I (researcher) may be contacted on: 065-914-0440 or e-mail: nhlanhlomakhanya@gmail.com

For further information on this research project, please contact my supervisor Dr NP Mthiyane on 031260-3424 and this E-mail account: mthiyanen1@ukzn.ac.za.

If you have questions or concerns about the rights of participants or the selected school or if you are concerned about any aspects of the study or the researcher, you may kindly contact the Humanities and Social Sciences Research Ethics Administration Research Office, Westville Campus, Govan Mbeki Building, Private Bag X 54001, Durban, 4000; KwaZulu-Natal, SOUTH AFRICA Tel: 031-2604557 Fax: 031-260-4609 Email: HSSREC@ukzn.ac.za

Research tools/methods are attached herewith for your perusal.

Your anticipated response in this regard is highly appreciated.

Thanking you.

If you are happy and agree for your child to participate, please complete and sign the form below. Please mark with X to confirm that you are agree or disagree.

DECLARATION

I……………………………………………………………… (Full names) hereby confirm that I have been informed about the nature, purpose and procedures of the study entitled: Identity reconstruction of Black African learners in a Muslim Primary School.

I have also received, read and understood the written information about the study. I understand everything that has been explained to me and I consent that the study be conducted at a Muslim Primary School in eThekwini District.

I understand that participants are at liberty to withdraw from the research project anytime should they so desire.

Participation in the research

| I disagree | |
| I agree | |

Signature of Parent/Guardian ------------------------------ Date ----------------------------

APPENDIX G: REQUESTING PERMISSION TO CONDUCT RESEARCH

Dear School Psychologist/Social Worker/Lifeskills Teacher

Requesting permission to conduct a research

My name is Nonhlanhla Makhanya (206519879). I am a Masters Student at the School of Education (Educational Psychology) at the University of KwaZulu Natal, Edgewood Campus, Pinetown.

I am required to conduct a research as part of my degree fulfilment. I do hereby kindly seeking for permission to be part of the team in my research study that will be conducted at South Coast Madressa Primary School in eThekwini district.

The title of my study is: Identity (re)construction of Black African learners in a Muslim Primary School. Your presence will add substantial value as you will be respectfully requested to be of service to learners during the interview, in case the process of interviews evoke toxic emotions that will cause learners to be vulnerable.

This study seeks to explore how the identity of Black African learners is reconstructed in a Muslim Primary School. My targeted participants will be Black African school learners.

The study will use semi-structured one-on-one interviews, written narratives and focus group interviews to generate data. Participants will be interviewed for approximately 45 minutes to an hour and the focus group interviews will take about not more than one or two hours, maximum. Interviews will be voice-recorded with the participant's permission for further transcription of information.

There will be no financial benefits that participants may receive as a result of their participation in this research project. The identity of the selected school and that of learners will not be disclosed under any circumstances, either during or after the reporting process. Instead, however, pseudonyms will be utilised to represent their names.

Participation is voluntary; therefore participants will be made aware that they are permitted to withdraw at any time they so wish without incurring any negative or undesirable consequences or penalties on their part. All the participants will be contacted on time about the interviews and will be given enough time to engage with narratives. Information generated will not be divulged to anybody thus upholding confidentiality and anonymity. Data generated shall solely be used for the study purposes only. Ethical issues will also be adhered to.

I commit to share the report of my research upon completion.

You can contact me on: 065-914-0440 or E-mail:nhlanhlamakhanya@gmail.com

For further information on this research project, please you can contact my supervisor: Dr N P Mthiyane at 031-260-3424. E-mail: mthiyanen1@ukzn.ac.za.

Should you have questions or concerns about the rights of participants or if you are concerned regarding any aspects of the study or myself, the researcher, then you may contact the Humanities & Social Sciences Research Ethics Administration Research Office, Westville Campus, Govan Mbeki Building Private Bag X 54001 Durban, 4000; KwaZulu-Natal, SOUTH AFRICA Tel: 031-260-4557 - Fax: 031-260-4609 Email: HSSREC@ukzn.ac.za.

Research schedules are attached herewith for your perusal.

Your anticipated response in this regard is highly appreciated.

Thanking you in anticipation.

Yours sincerely

E N Makhanya [Mrs]

DECLARATION

I……………………………………………………… (Full names) hereby confirm that I have been informed about the nature, purpose and procedures of the study: Identity reconstruction of Black African learners in a Muslim Primary School.

I have also received, read and understood the written information about the study.

I understand everything that has been explained to me and I consent that the study be conducted at South Coast Madressa Primary School.

I understand that participants are at liberty to withdraw from the research project anytime should they so desire.

Signature of the SP/SSW/LO Teacher………………..
Date …………………….
Signature of: ……………….

Witness……………………Date……………………

Thanking you in anticipation.

Mr/Ms ……………………………………………………… (name and surname)

Study Topic: Identity reconstruction of Black African Learners in a Muslim Primary School

PART A

BIOGRAPHICAL INFORMATION

Please tell me about yourself: Who are you? How old are you?

1.   For how long have you been in this school?

2.   Did you start your education at this school, or were you transferred to this school?

3.   Why did you choose this school, the Muslim Primary School, as a Black African learner?

4.   How do you see yourself as a Black African learner in a Muslim Primary School?

5.   Are you comfortable as a Black African learner, learning at a Muslim school?

6.   Is being a Black African Learner in a Muslim school making you feel valued, have sense of purpose, and find relevance to personal goals?

PART B

OBJECTIVE 1

TO EXPLORE CONCEPTUALISATION OF BLACK AFRICAN LEARNER`S IDENTITY RECONSTRUCTION IN A MUSLIM PRIMARY SCHOOL

QUESTIONS

   a. How are Black African Learners' identities currently reconstructed in a Muslim Primary School?

   b. You are a learner in a Muslim school, how has this changed yourself or has shaped you to be who you are?

c. How do you think teachers' behaviour towards Black African learners contribute to the reconstruction of your identity?

d. What kind of school is a Muslim school?

e. How do you compare Primary Schools that are non-Muslims?

f. How do you think teachers' behaviour towards Black African learners contribute to the reconstruction of your identity, as the Black African learner?

OBJECTIVE 2

TO UNDERSTAND THE WAYS USED BY BLACK AFRICAN LEARNERS IN CONSTRUCTING THEIR IDENTITY IN A MUSLIM PRIMARY SCHOOL

QUESTIONS

2.1 How do you as a Black African learner (re)construct your identity in a Muslim Primary School?

2.2 What are the roles that as a Black African learner are expected to play within the Muslim school in ensuring that you abide by the policy of the school?

2.3 How do you define a Black African learner in a Muslim Primary School?

2.4 How do teachers' qualifications impact on reconstructing your identity as a Black African learner in a Muslim school?

2.5 What help are you getting from the support service as a Black African learner?

2.6 How are you coping with relating to other learners from different identities? Explain.

2.7 If you moved from another school, why did you change schools to this one, the Muslim Primary School? What decided you to attend a Muslim school out of all other non-Muslim schools?

OBJECTIVE 3

TO EXPLORE THE EXPERIENCED IDENTITY CONSTRUCTION CHALLENGES (IF ANY) FACED BY BLACK AFRICAN LEARNERS IN A MUSLIM PRIMARY SCHOOL

QUESTIONS

3.1   What are the current challenges you are experiencing as a Black African learner in a Muslim Primary School?

3.2   What is your understanding of identity reconstruction?

3.3   Why Black African Learner identities are reconstructed in a Muslim Primary School?

3.4   What do you think inspires you as a Black African learner to learn in a Muslim Primary School?

OBJECTIVE 4

TO UNDERSTAND STRATEGIES USED BY BLACK AFRICAN LEARNERS TO MITIGATE EXPERIENCED IDENTITY CONSTRUCTION CHALLENGES (IF ANY) IN A MUSLIM PRIMARY SCHOOL AND TO UNDERSTAND WHY IN THAT WAY.

QUESTIONS

4.1   How do you as a Black African learner mitigate the identity construction challenges (if any), that you experience in a Muslim Primary School and why in that way?

4.2   What measures have you taken to adjust to the way your identity is reconstructed by the Muslim Primary School?

4.3   What do you think is relevant and irrelevant in the way your identity is reconstructed within the Muslim school?

4.4   As a Black African learner, where are you getting learning resources required by a Muslim Primary School? Are these resources adequate? support your view.

<u>**Study Topic**</u>**: Identity Reconstruction of Black African learners in a Muslim   Primary School**

OBJECTIVE 1

TO EXPLORE CONCEPTUALISATION OF BLACK AFRICAN LEARNER`S IDENTITY RECONSTRUCTION IN A MUSLIM PRIMARY SCHOOL

QUESTIONS

1.   How Black African learner`s identities are currently reconstructed in a Muslim Primary School?

2.   What kind of school is a Muslim school? How does it compare to other Primary Schools 1.2that are non-Muslims?

3.   You are a learner in a Muslim school, how has being learners who are Black African changed you or shaped you to be who you are?

4.   What are the features that the school (re)construct in you that protect or damage the most valuable thing you have…your identity?

5.   Do you think a Muslim school culture changes or bring any in who you are or your identity or your life?

6.   How do you find teachers' behaviour towards Black African learners as compared to other learners?

7.   Why do you think so? Do you think that might have contribution in the construction reconstruction of your identities?

8.   How can the quality of Black African learner`s identity be reconstructed and refined?

9.   When it comes to relationships, how do the Black African learners and Muslim learners relate to each other in the school / in class?

OBJECTIVE 2

TO UNDERSTAND THE WAYS USED BY BLACK AFRICAN LEARNERS IN CONSTRUCTING THEIR IDENTITY IN A MUSLIM PRIMARY SCHOOL.

QUESTIONS

2.1 Please share with me your understanding of the terms 'identity' and 'identity reconstruction' as Black African learners.

2.2 How does identity shape you and your life as Black African learners at a Muslim school?

2.3 What are the roles that Black African learners are expected to play within the Muslim school in ensuring that you abide by the policy of the school?

2.4 What is your impact as Black African learners in a Muslim school?

2.5 How do you define a Black African learner in a Muslim Primary School?

2.6 Are there any skills or personality traits imparted by the Muslim school that you think are of benefit or less benefit to your identity as Black African learners?

2.7 How are you disrupting Black African learner's legacy of remaining on the bottom rung in terms of identity, success and positions of learners' leadership within the Muslim school?

2.8 What are you learning from each other as Black African learners in a Muslim school and from Muslim learners?

2.9 How has your relationships changed your identity and or led to your identity reconstruction?

2.10 What are the aspects of your lives that attracts you to attend the Muslim Primary School compared to other schools?

2.11 What can each one of you say is the best part as Black African learners in Muslim school?

OBJECTIVE 3

TO EXPLORE THE EXPERIENCED IDENTITY CONSTRUCTION CHALLENGES (IF ANY) FACED BY BLACK AFRICAN LEARNERS IN A MUSLIM PRIMARY SCHOOL

QUESTIONS

3.1 Why Black African learner's identities are reconstructed in a Muslim Primary School?

3.2 What are the pressures that you feel as Black African learners in a Muslim school/class/home and in the community?

3.3 What are the major inhibitors in terms of reconstruction of your identity in this school?

3.4 What has been your greatest challenge that you have faced as a Black African learner, and how did you deal with it?

3.5 How did this impact on your identity?

3.6 How do you cope with challenges of being Black African learners in a Muslim Primary School?

3.7 How do you stay positive and focused in this Muslim school despite the challenges?

3.8 What are you learning from each other as Black African learners in a Muslim school and from Muslim learners?

3.9 How has your relationships changed your identity and or led to your identity reconstruction?

3.10 What do you believe are the most challenging barriers to success for Black African learners in a Muslim school? How you can overcome these barriers?

Study Topic:

Identity Reconstruction of Black African learners in a Muslim Primary School

Questions for facilitating written narratives and drawings

1. Can you briefly tell me about yourself: i.e. who are you and where do you live, with who, your grade, your family, language at home, what you like about yourself and your choice of attending in a Muslim school. Who are you and why are you attending a Muslim school?

2. Being aware of the family background that you are coming from so as the community; how have your values, morals, beliefs and attitudes changed/not change the way you see yourself (your identity) as Black African learner and how does this make you feel?

3. To be a Black African learner, learning in a Muslim school can be a unique experience for individuals. What can you share with me as your understanding of the culture in the Muslim school, your experiences, the lessons (good or bad) that you have learnt?

4. What does it mean for you to be a Black African learner in a Muslim school? How have your experiences made you to remain yourself (your identity) or to change your identity and why is that so?

5. Are there any issues/factors that you think your Black African identity has brought to the Muslim learners in this school and conditions that has led to your identity being reconstructed (changed).

6. If you moved from another school, why did you change schools to this one, Muslim Primary School? What has driven you to attend Muslim school out of all other non-Muslim schools?

7. What kind of support and protection if needed, do you as Black African learners receive from Muslim school/teachers/other learners/parents?

8. What are the issues or practices that you feel should be changed in a Muslim Primary School that you feel interfere with your identity or that made your identity to be reconstructed?

9. What are the things you like most by being in this school that make you to be who you are? What are those aspects of your Muslim schooling experience that mean much to you?

10. What are the activities promoted by the school that allow you dare to be different at the same time stay true to your identity as Black African learners? What are those aspects of your Muslim schooling experience that mean less to you?

11. You can draw or use pictures to answer this question if you so wish.

APPENDIX K: ETHICAL CLEARANCE CERTIFICATE

UNIVERSITY OF ™
KWAZULU-NATAL
INYUVESI
YAKWAZULU-NATALI

31 July 2021

Mrs Euphemia Nonhlanhla Makhanya (206519879)
School Of Education
Edgewood Campus

Dear Mrs Makhanya,

Protocol reference number: HSSREC/00003068/2021
Project title: Identity (re)construction of Black African learners in a Muslim primary school
Degree: Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 30 June 2021 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL.**

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. **PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.**

This approval is valid until 31 July 2022.
To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

All research conducted during the COVID-19 period must adhere to the national and UKZN guidelines.

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours sincerely,

Professor Dipane Hlalele (Chair)

/dd

Humanities and Social Sciences Research Ethics Committee
Postal Address: Private Bag X54001, Durban, 4000, South Africa
Telephone: +27 (0)31 260 8350/4557/3587 **Email:** hssrec@ukzn.ac.za **Website:** http://research.ukzn.ac.za/Research-Ethics

Founding Campuses: ■ Edgewood   ■ Howard College   ■ Medical School   ■ Pietermaritzburg   ■ Westville

INSPIRING GREATNESS

APPENDIX L: TURNITIN REPORT

Turnitin document

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APPENDIX M: EDITOR'S CERTIFICATE OF COMPLIANCE

Angela Bryan & Associates

6 Martin Crescent
Westville

Date: 17 January 2023

To whom it may concern

This is to certify that the Masters Thesis: Identity Reconstruction of Black African Learners in a Muslim Primary School written by Euphemia Nonhlanhla Makhanya has been edited by me for language.

Please contact me should you require any further information.

Kind Regards

Angela Bryan

angelakirbybryan@gmail.com

0832983312